# New Psychology Complete and Mind the Builder

A. A. Lindsay, M. D.

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# The New Psychology Complete

# and Mind The Builder

BY

A. A. LINDSAY, M. D.

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AUTHOR OF

"New Psychology Handbook"
"The New Psychology Pearls"
"Scientific Prayer—The Silence"
"The Wayside and The Goal"
"Living the Life" and "The Valley of The Ideal'
"The Tyranny of Love"
"Thought Chimes"
"Daily Life Psychology"
"New Psychology Question Book"

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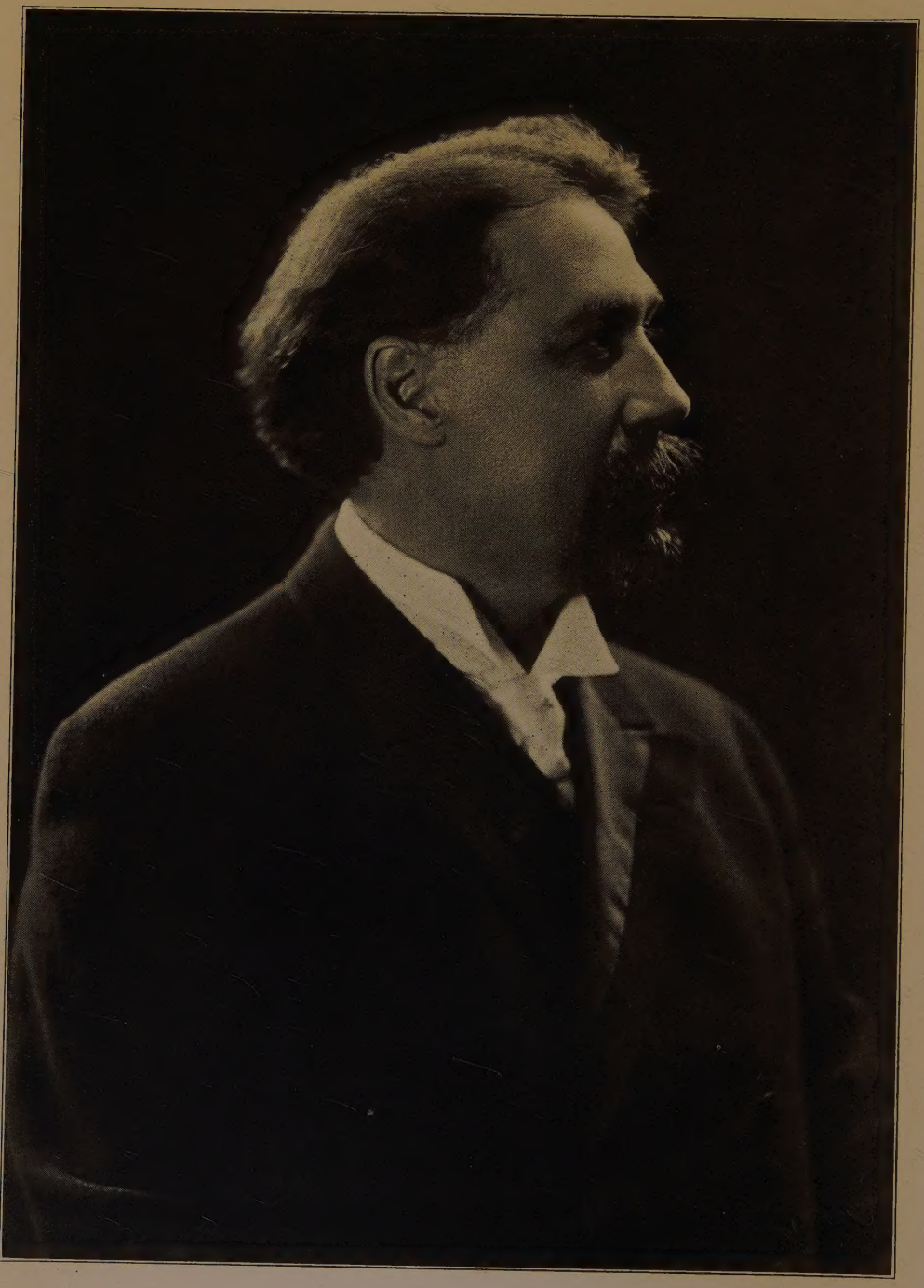

# Mind The Builder

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# Foreword

WHERE are we to begin and end our study of mind when we purpose making one volume complete upon the subject of practical psychology? I think we will begin at disclosing a key and cease when we have fitted it to open the doors to the hidden treasures in every man's body, mind and soul. Incidental to such a creation we will find our way into the intricacies of mind as it exhibits its powers and attributes in manifold incorporations besides man.

My student need not fear that he will be led into fields of mysticism, speculation, nor even idealism of the phantastic sort. *Practical* science is the only science worth studying, and so it is with idealism; it must have touch with the daily practices of the progressive man to warrant our attention.

Some day the race will arrive at the stage of development where it needs to give thought only to methods of *growth, unfoldment,* and *expression;* at present we have to think of ways to *reclaim* health and form over all of the phases of our being. This generation, at least, will need all my psychology, for through its principles, and through them only, can transformation and growth be attained.

So, it matters not how much we may wish it, we cannot return to our place of moulding to take a better form and whatever we are is all we are going to have with which to begin.

To the earnest and unprejudiced seeker, our lessons are simple, and the results certain. The way has been more than blazed—you will find this book as a broad road with bright lights all the way. At the destination there is a beautiful city

that shines constantly in a blaze of glory. Simple lessons that merge into technical truths, lead ultimately to a knowledge that makes life seem the *privilege* that it is and proves from first to last that the purpose of a man's mundane life is to build an individuality.

You will find that our practical psychology extends to everything that an individual is or does; there is no phase of the subject as likely to attract the attention of each one as that of healing.

When the body is uncomfortable, giving evidence of disorders, every one seeks a remedy. Mind does not so readily perceive its own ailments as it does those things that go wrong in the body, therefore relief to the mind, as such, is not sought in remedies.

How to get well is the problem that John Wesley said began as soon as man offended his Creator. "Rebelling against the sovereign of all, seeds of pain and sickness were sown in the body; the sun and moon shed unwholesome influence from above; the earth exhaled poisonous damps from below."

Everyone must deal with the problem of health, and, although few of us these days think disease is forced upon us by an angry Deity, all would like to be in the favor of a supreme power that can release us from disease.

This power has never lost its efficacy, but in some way it seems faithful to all laws, and needs to be recognized by man, consciously. Healing, if it takes place under any circumstances, must be a religious not a chemical or other physical process primarily. This is proved even when chemicals are used and cure follows.

The thousand methods, where no material thing

was used but a cure followed, show the *religious* element in healing, but no plainer than where chemistry was applied. There is no such thing, and never was any such thing, as healing except through a *religious applied power.* One can apply that religious power and be cured without drugs, but no one can insinuate into the body or in any way give material agents to the exclusion of a supreme power that is intelligent.

"Why say healing is a religious practice? Does that mean theological, too?" No, I do not mean theological; theological signifies a definite belief concerning a Creative Intelligence, in the universe.

"Religious healing" signifies that *spirit,* not matter, must heal; that it does not heal because there is no potency in matter except as mind or spirit applies it.

*Therefore, a man's religious privileges are interfered with, if by a force of any sort, his choice of methods of healing is withheld from him.*

# Principles of Healing

SUGGESTION in healing literally means that the intelligence of that department of mind that controls the body is caused to obey a *suggestion* that is given to create harmonies, removing inharmonies.

Practical psychology shows distinctly how complete is the controlling power and teaches the method of causing a suggestion to direct this power; that is the department of suggestive therapeutics. Our department of histology and the exhibit of the evolution from the primary cell, which, with its successors are all intelligent, with mind the designer, mind the builder and mind the master, show that man is possessed of a department of mind that controls his body. This mind remains present and supreme in its potency as long as life exists in the body. We will not repeat here the proofs to show the existence of mind, the supreme presence.

That the department *is* affected in its action by suggestion, we will sustain, I am sure. Our work in hypnotism has enabled us to understand the *principle* of suggestion.

We may take our subject into and out of the deepest hypnosis thousands of times and produce no changes different from that which would have occurred if he had taken so many brief periods of sleep. Have him in that passive state, *give him a suggestion* that when his watch has ticked ten times he will have no sense of pain in his body; then give test by a thrust of a needle through his skin; anaesthesia is found to exist; suggest that it is gone, and instantly sensibility will return.

You can proceed indefinitely with all sorts of suggestions and produce answer in full, if they are possible, and providing also that they do not run counter to his auto-suggestions.

Since hypnosis is a state where the sub-conscious department of mind is in full possession and we obtained no phenomena *without* suggestions being given, but all sorts with them, we must see that *suggestion* is the *key* to the action of the sub-conscious.

The *power* is in the sub-conscious and suggestion is the key to its action, yet a very large experience has taught us that the reason suggestion is the *key* to the action of the sub-conscious, is because through suggesting we create an *expectancy* upon the part of the sub-conscious. If we stop short of creating that expectancy, we fail to produce the answer. Many times, mental and audible suggestions are given to no avail because they do not create the *degree* of expectancy. The man did not believe in his soul that the thing would occur. *The sub-conscious does not build that which it does not first expect.*

Then through hypnosis we discover that the sub-conscious mind is the *power;* that suggestion is the *key* and *expectancy* the degree. Hypnosis does not create the sub-conscious mind nor the power, therefore they are present whether one is hypnotized or not. The agent and power being always present and suggestion being the key, psychology is the science that must reveal to us the conditions under which the key can be applied to create an expectancy. In another subject I am giving the suggestible states, therefore refer here to the best one for treatment.

I have my patient sit or lie comfortably; sitting position, reclining in a Morris chair, preferable. I instruct him to close his eyes and to relax as completely as he can; to let his mind wander, not centering it upon anything. Very soon after this rest begins, I commence audibly to suggest to him that he will enjoy a perfect rest; every care disappearing from his mind.

Presently, I also suggest audibly that the symptoms he has had of a distressing kind will tend to disappear; that he will be better and will continue to improve until well. I usually mention the literal symptoms that will disappear; I suggest the literal form of the improvement that will take place. In a half hour of such rest I give the same suggestion three or four times at intervals of several minutes between; in each interval I give the same suggestions mentally, thinking in the actual terms of words as if I had spoken them.

I noted, by repeated demonstration, that therapeutic work brought more satisfactory and permanent results in the light passivity than when I used hypnosis; I choose the lighter passivity because it is better, not because hypnosis is bad; it is simply unnecessary. There is nothing curative in either light or deep passivity; the cure is effected by suggestion, creating an expectancy in the soul of the patient. The inebriate, drug habitue, or one who wishes development of his art, psychic or other subjective power, also will respond to the formula given.

Having the law and the formula, we can help one another. Let no one imagine that the healing power is in the operator, it is in the patient. *Any one* with the good sense and ability to give *con-*

*structive* suggestions mentally and orally, can cause the power of the sub-conscious to act in the direction of healing.

It may be opportune to close this subject by further quotation from John Wesley's medical advice. His treatment for consumption was: "Take no food but new buttermilk churned in a bottle, and white bread. Or every morning cut up a little fresh turf of earth, and lying down, breathe into the hole for a quarter of an hour." Then for baldness he advises: "Rub the part morning and evening with onions till red and rub afternoon with honey," closing with this: "But I still advise in complicated cases, let every one apply, without delay, to a physician that fears God; for from one who does not, be his fame ever so great, I should expect a curse, rather than a blessing." Thus we see that even in the time of Wesley, mind, not matter, was first. If a man's mind were not right, the drugs he gave could not cure.

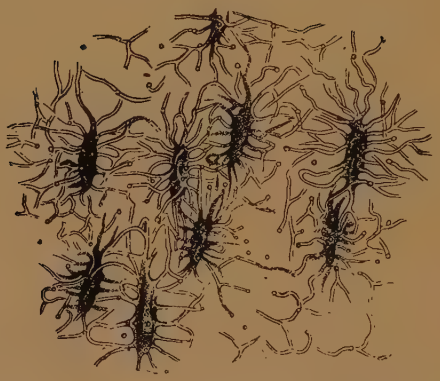
My book of personal psychology, "Mind the Builder" department, treats of our science, with first regard for the department of mind that designs and the other department that builds.

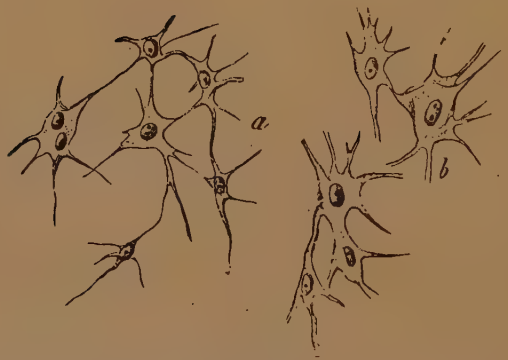
"Mind the Transformer" has purposes which are not more than alluded to in "Mind the Builder." The latter goes back to the design which is an image, something entirely spiritual, really best defined as an order of thought. The demonstration shows that *thinking,* which is the mind functioning, causes the particles of ether to assemble to afford the beginning of a material fulfillment of the design; how the *design* determines the course of the thought. *Mind* uses the first cell as an instrument to aid in the production of the second; those two

become the material instrument to produce four cells, and so on until the whole design or idea has taken form.

Mind as a transformer is working with the tangible form and is demonstrating its power and office in making other forms by modifying the first. Fundamental psychology must, like elementary psychology, begin with the cell. The cell is the physical form we wish to consider in its various phases; we shall also note how mind transforms it. I treat it technically, yet in a manner to so simplify it that a child can understand it and by reference to the illustrations, become much interested and well informed upon the vital things in histology.

Plate No. 4



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# The Structure of the Body

THE cell is the elementary organism whose essential parts are the cell body and a nucleus, the latter lying in the middle of the cell. The cells in form may be spherical, flattened, spindle-shaped or elongated, depending upon the kind of tissue they form, and the office they are to fulfill. The nucleus takes the form after the type of the cell of which it is a part.

When it was discovered that the body is made up of cells, motion was recognized; this is of many forms of which the movement from place to place is most noticeable. Usually this is accomplished by the cell projecting one portion of its body, then permitting itself to be drawn after that. Cell reproduction is entirely by the cell division, each cell dividing into two cells by a division of the nucleus. Each portion then becomes the center of a cell.

I will illustrate sufficient kinds of cells to familiarize us with the essential facts, that we may know the fundamental things about all tissues, structures and organisms made up of cells.

The *muscle* cells have elongated bodies, maybe spindle shaped, cylindrical, slightly flattened or elliptical. The nucleus, manner of reproduction and adaptation in size and form, according to their purposes, are in perfect correspondence with other typical cells.

*Nerve cells* are varied in form, as also are the tissues which are composed of nerve cells. There is no need, for our purpose, to enter into the details of the forms of cells that comprise brain, spinal cord, or the threads that extend to every part of

the body; our definite aim, at present, is to show the principle to which every cell is faithful.

Cartilage, bone and marrow cells are shown to possess the characteristics of all other cells.

To give minute description of the *blood vessels* would simply mean to detail the cell structure of their walls. Although the blood is, itself, made up of distinct kinds of cells, all of its course is through structures made of other cells.

*Human Blood Cells*—The colored are in the form of a flat circular disc, slightly concave on each surface; some are also spherical. The white blood cells travel everywhere, outside or inside of the blood vessels; their office is that of scavengers. When in motion they may be almost any shape, but are spherical when at rest.

Upon examination the hair, nails, the teeth and their enamel, all structures and tissues, special organs, the secretions and many products of the cells in their functioning, disclose cellular formation.

# How Cells Multiply

THE organized body is found to be made up of an aggregate of physical entities that, although they are microscopic, fulfill the law of reproduction, each one producing its kind by becoming two. For the sake of an easy way to understand that which has been made difficult, let us think that possibly there was a time in the history of each human body when there was just one cell of each kind of tissue present; that since it is inherent in the cell to be possessed of the masculine and feminine element so it can reproduce of itself, then if there are two score kinds of cells, forty cells could supply the source of the perfected adult body. When we have this picture in mind, I wish to explain that never is there any such situation, but a situation more marvelous; something grander than the body with its billions of individual cells from forty parents. By imagining forty parents existing singly which could be the parents of as many varieties of cells, you can follow me back to *one cell,* which has the potency of the parent of all of these species that enter into the structure, the body.

The first egg, or cell, the primary cell comes into existence through the feminine ovum becoming fertilized by the masculine element; really a blending of two cells in one, with the characteristics of all cells, a body and a nucleus and an impulse to multiply; it multiplies by becoming two cells. This cell division is accomplished through the function of nutrition and absorption of food, until the cell reaches its full development when it divides the

nucleus into two, each of which becomes the center of the cell body.

By a study of the parent cell development, when it has become two and then four, then eight and so on, we find the order of their arrangement, as they multiply, is with reference to a purpose which we realize they are to fulfill by their co-operation. They comprise something made up of their bodies and they also work together to create something. They form membranes and the cells of the membranes create all of the different species of cells, ultimately present in the structures; rearrangement of cells occurs to comprise organs.

The discovery of the cell structure of the body is the greatest aid to human analysis and understanding.

That all of these cells are typical eggs, fertile and alive, whose generation occurs through the potency of one egg or cell, to be the parent of all, is readily perceived.

Our research would yield us only a fraction of its value, if we stopped at the fact that the human body, or the *animal world,* as for that, is built upon the same law of cell structure in which the individual organism descends from a fertilized egg; the lowest form of life, the highest and all between, is cell life. The amoeba, the man, the microscopic animal, the world of bacteria or the larger vegetable life, indeed everything that has life is a cell or multiple of cells.

Since all life is similar in its plan of structure to the extent that there is the universal organization of cells, we cannot rest until we find the whole range of similarities.

Without much knowledge we would say: "Of

course, the difference begins in having unlike parents; offspring so dissimilar in all characteristics, except the fact of cell structure and being alive, come from eggs with equal dissimilarity." That would be an easy way to settle the matter, except for the facts; these are readily at hand with our mechanical facilities perfected for examination of the first eggs from which creations descend.

We could go the whole range of organization and show that the correspondence in these primary eggs is perfect and alike in the physical phases, possibly excepting size. Chemically they are similar; in order of cell body and nucleus relationship, all are like the typical cell.

These are all beginnings, and when we know them to be alike, who can keep from asking: "Then how can they produce such unlike results?" Test all of the laws of matter to the utmost and there is no available answer; there is no answer in the chemistry of the first eggs being unlike nor that they have different sorts of chemistry in their food supply. If there were a difference in these respects, that would not account for the mental and spiritual range between the trout and man, or the sponge and cat.

If there is no accounting for the phenomena mentioned from a *physical* standpoint, then there must be a *mind phase* that applies to every living, cell-built thing. That is the *transcendent truth* that answers all of the unsolved questions of biology that eluded our materialistic scientists. This truth should be inscribed in some fashion upon every page of history of organic life.

# Mind in the Cells

IT IS axiomatic that matter, as such, cannot hold an image; an image must be something of mind. Affirming that there is a law of imagery operative in the primary cell, is another way of stating that the ovum is a spiritual entity—a creation with mind and body.

In our former lessons in these pages, we took the cells of the adult body to study them physically, and were led back to the parent cell, a fertilized ovum. Studying the first cell psychically we disclose that whatsoever characterizes the parent, that which descends from it is the same, showing the mind present in every cell.

To make it possible to appreciate the mind in an egg cell and hence all the cells developing out of it, we may happily apply our knowledge of the intelligence of the single-celled animals that we have studied, with the aid of the microscope; the first of these being the amoeba; natively this is a water animal life, and it lives and dies a single cell.

The amoeba recognizes food and seeks to apply it for its comfort and rejects that which is not food. Cells, that are part of a body of multiple cells, do the same. Mere matter would not do this—mind must be present and functioning to exercise this choice. The amoeba recognizes its enemies and flees from them choosing a hiding place. Individual cells that are a part even of the human body show the same scope of intelligence exhibited by the amoeba which has the impulse to reproduce and does reproduce its kind.

Impulse must be in the mind operating over

matter; operating for the purpose of building a physical instrument for its use.

I am sure you are ready now for me to say, and be understood, that the ovum in its spiritual phase holds an image, a design, and is possessed of an impulse and a potency to apply matter under the law of food and nutrition, so as to build more cells which it, the mind, arranges in such a manner as to build an organism in perfect fulfillment of the design. Original spirit and ancestry have created the design or image that is over the primary cell; the mind present in the organism that produced the egg would specifically impress the image that is present in the egg. I do not know that I will, in this volume, treat extensively the question of the *one mind* that has its specific and individual impressions and impulses, which are conveyed to integral members of the universe by the myriad tiny or mammoth separate organizations that continue to produce their kind.

My purpose now is to demonstrate the practical lesson on "Mind the Transformer" that has commenced with an egg, which must be changed in form to become a man. Give this egg over to matter to build a man, and you quickly realize there would be no evolution; place the material ovum in the hands of mind outside to act upon the egg and you remove all individual responsibility, possibility and purpose; there would be no distinctness of kind.

# Where Mind Lays Hold of Matter

THE next privilege I eagerly accept is to portray the glory, the good, the beauty and the power of the *new psychology* as it conceives of the instant when *mind begins to take a body.* What matters it now whether we say mind or soul in this connection? You know I mean the intelligence that is operating to obtain a body, which it must do through controlling matter. Soul is the best word, because the psychic of the cell, or soul of the cell, has been a *term,* at least, of scientists. For our best purpose in showing the universal principle whether it is to build a grain of wheat, a coral, or a sponge animal, fowl or fish, I will show where soul first begins to apply matter to build a human body and thereby define *Mind the Transformer* in dealing with substance.

The first cell is a blending of a masculine element with a feminine element, but before this cell is created, mind has acted upon each of these elements. Mind is present in the masculine cell also in the feminine egg, but neither could produce a human being without uniting with the other. Through the natural functioning of the organism of woman an egg is created. There was a time in her history when that ovum did not exist; it is a product of her mind and body, and she gives that egg its mind. No one would read from this that mind did not exist before, nor that matter which the mind uses to build itself a body, did not exist before this process, which has for its purpose, the individualizing of a new being, a man that did not exist before, as a man.

One can think of the sweet of candy and his sali-

vary glands will create certain chemical cells, and so will the stomach glands. Masculine cells do not exist in such form until his organism produces them. His sub-conscious mind lays hold upon matter in secretory glands, to produce cells with minds and bodies which have impulse to digest food. Just where and how and when mind took hold of matter in this instance is perfectly clear. One may not receive the candy so it is not a case of physical stimulus.

There is a time when the masculine element, which is the present object of our research, does not exist as such; the activities of mind upon his body organism, produce the cells with their minds and bodies. Their minds are under impulse to unite with the feminine element just as the digestive cells are under impulse to act upon food. One is no more mysterious than the other; neither one is supernatural in any way. Mind, functioning in thought (creating an image) uses a physical organism to produce a cell which is possessed of mind and impulse and potency to deal further with matter until its ideal has taken form.

When these cells have blended to produce the one primary cell, there is an image present, given to it by the innate in original mind, modified by species or ancestry and by immediate parents.

Man in his first residence is a single cell in that material home and therein takes place the marvelous truth that human understanding has been very slow to divest of the mystical and superstitious.

The image, or the blending as it would be if the design present in the cell were fulfilled, may be modified for better or for worse by the mother's

imagery. Her charge is sacred, for from the instant of the uniting of the two cells, she holds the power to determine what design shall be in the soul of the child when it is born. She can, if she knows the transforming power of mind and the access she has to the mind that transforms, remove all the undesirable imagery that came with the first cell and insert the desirable that would make the best life, the instinctive one for the child.

I see no occasion to go with you over the ground of the evolution of the mind and body. Your observation of the cell as it begins to multiply, and your knowledge that the law acts over every cell to multiply in the same way, will teach you the whole scheme of evolution.

Mind is always present, is the supreme transformer. Now the remaining practical lessons are to know how we can will to affect the transforming power to bring us the desirable, going right on from where we find ourselves. Every department of psychology for correction, modification or development of mental, spiritual or physical, is based upon the principles as they are explained in the department of physiology and psychology of the cell. The principle of mind in the cell, or the aggregate of cells holds a power to transform all the phases of the being after the ideas of our minds.

# Practical Therapeutics

SCIENTIFIC suggestion means the introduction of an idea into the sub-conscious department of mind, the psychic department, usually spoken of as the soul. This idea may be introduced in the active state of the patient by his accepting it with his mind and then passing it down to the soul, thus giving his objective co-operation. It is so seldom that the patient can believe implicitly, not carrying even a shadow of doubt to the soul, that dependence upon suggestion given in the active state, is not warranted.

There is a *law of suggestion,* because the laws of the soul are as fixed as the laws of chemistry, magnetism, electricity or gravity. The idea that is fixed in perfect faith upon the soul will compel answer, involving even a changing of the organism chemically, structurally, or functionally. It believes all the mind tells it; it builds upon wrong expectancy, as effectually and as surely as upon the correct one. Under a wrong suggestion the soul will change the body to the abnormal; under a right suggestion it will perfect all of the physical organization.

We have now briefly outlined the power that is in the patient that heals his own body, and we will show the way of access to that power to produce the phenomenon of cure.

A young Englishman of twenty-six years presented himself at my office for treatment for stammering. His distorted countenance when endeavoring to speak would call forth the sympathy of almost any observer. His disorder had existed

since the age of six or seven, and had its origin in his mimicry of a man whom he saw occasionally. He and his sister indulged in this sport-making, having no evil purpose, but continued the practice voluntarily for a time, when he found that if he desired to speak normally there was involuntary stammering. This grew upon him until it was with the greatest difficulty that he could make himself understood at all. His education was fair in general lines. He had fitted himself for bookkeeping, and, being an adept accountant, could have commanded the best position and salary, but for his defective speech. He had been through several institutions in this country, that had various methods for treating such a case, but he said the exercises seemed to have made him more self-conscious and he had met with no improvement.

It was then that he came to me and I applied the science of suggestion. We continued treatments three times a week for two months, modifying the form of suggestion as the case advanced. I ceased referring to the old conditions and gave only positive suggestions of harmonious speech and perfect control over the organs of speech and muscles of the face.

The patient returned to England cured. He had left his family and friends on account of his humiliating disorder.

I will not cite a series of such cases, for this is one of a type where the organs are all present and normal, but where wrong habits have been formed. In other cases somewhat similar to this, surgery may be resorted to but operations often fall short of their purpose, in the absence of suggestion. Suggestion and surgery must co-operate to establish

right organic conditions and functional control.

Of course this was purely a disorder of functions. The feature of habit was as profound as could be in any instance. However, neither habit, heredity, nor any other form of mental state can be impressed more deeply than in the soul itself. That being the case, since in the passive state we have free access to the soul, that has been wrongly impressed, we remove the error, plant and cultivate a new habit and then we are able to manifest natural expression.

The soul is ever striving for moral and physical harmony, and for that reason it required much less time to plant order in the soul than it did the disorder; he had to break law to obtain defective speech; he had only to bring himself in harmony with law to correct his speech.

*Insomnia* is probably the most easily responsive disorder of all the conditions where the nervous system chiefly is involved. Mrs. R., a patient of about thirty-five, belonged to the society set in San Francisco. She could not sleep except by the use of drugs, the most of which she had exhausted, and from none of them did she obtain any refreshing sleep. She was placed in a chair and made comfortable, and the usual processes were adopted for producing the passivity; she being quite responsive, I began her suggestive treatment at once. The words I used were like these:

"Immediately upon retiring tonight you will find a drowsiness quickly overcoming you, followed by an unconscious sleep. During the night, whenever you shall awaken, it will be only for a moment, and you will immediately fall back into a refreshing sleep. In the course of the night you

will enjoy at least six hours of sleep, and in the morning you will be conscious of having had a most refreshing slumber. You will be glad that you have had that sleep without any drugs to compel it; you will not desire any medicine again to produce sleep; you will not feel the loss of it in giving it up entirely."

This case and all of the kind have been treated usually three times a week for two weeks or a month according to how long a period of time the insomnia had previously existed. The idea of progress in the case is planted with the beginning of the treatment, and is always observed until we can truthfully say that the disease and its symptoms have all disappeared and will never return. The beginning practitioner should carefully observe the lessons herein taught pertaining to aspiration. The patient does not receive the suggestion at the first treatment that he is going to be perfectly well when aroused from his passivity nor that immediately upon being treated at any sitting that there has been such effect that none of the symptoms of the disorder will ever appear again. He should always suggest improvement and yet observe conservation to avoid deceiving the soul of the patient, which he is addressing. Such an impression is made by the chronic condition that it is seldom indeed, if ever possible for one to remove, absolutely, all symptoms at a few sittings. Usually there is a necessity not only to overcome disease habit, but also to establish a health habit. You should hold your patient under treatment until that has been accomplished. In cases of insomnia, especially with people represented by this lady, you will nearly always have to cure a drug habit, as well as to

restore the equilibrium of the nervous system, so that the patient can sleep naturally.

In the instance cited above full observation was given to all of these phases and her cure was perfect.

Suggestion, I mean scientific suggestion, which is to be given in the passive state, will go hand in hand with any other method.

In the hands of the specialist, demonstrations have been in the main confined to those cases pronounced incurable, having made the rounds of all other forms of treatment. A large percentage of cures, when dealing solely with that class, is a marvelous fact.

There are some reasons why a physician or known operator would be the most efficient suggestor. The purpose in every instance is to obtain an expectancy in the soul of the patient, and a man who is celebrated has earned the confidence of the patient, which will be the basis of faith.

The chief essential of an operator is common sense; the next is sympathy. If common sense does not include tact, we will make that the third essential. He must have firmness and positiveness as one who believes in himself and in his teachings; in other words, sincerity. He should have calmness and ease, confidence of manner, and a voice that contains the magnetism and sympathy of love, for he should be in the attitude towards his patient that a mother is to her child, whom she comforts and soothes to sleep.

One who may be considered an ideal operator generally, might not be regarded so by every patient for each may have his own ideas as to the qualities that he wishes to see embodied in his suggestor.

If love and sympathy, common sense and tact are found in an individual, he can meet with universal success; those qualities will win the way to the soul, and will be able to supply the needs of that soul.

We will consider some of the diseases, and the method of giving suggestions in the passive state.

THIS case was a lady between forty-five and fifty years of age presenting the symptoms, loss of appetite, indigestion, frequent headaches, insomnia, and general nervousness. She said she had a breaking out of the skin on her chest and shoulders, and that the itching and burning were frightful.

Her occupation was teaching school. All the symptoms excepting that of the inflammatory condition of the skin, had existed for some time. Her nervous system had received a shock eight years before and she had been under medical treatment all of that time for various disorders.

She considered that her worst difficulty, when she came to me was indigestion—practically all of her dietary had been withdrawn. She had patronized many physicians who, one after another, had withdrawn different articles of food, until she believed that all the foods disagreed with her, and she realized her expectations. She was trying to subsist upon a little breakfast food when she came to me.

She was so nervous when she sat down to relax her body that when I requested her to close her eyes, it was impossible for her to keep them closed. Placing my fingers over her eyes, as I did not wish her to tire them by gaze, and holding them closed, I began the suggestions: "You will become calm; all is so peaceful and quiet here that you will be very comfortable, and perfect composure will occur to you immediately. This treatment is soothing and you will receive an electrical balance. You feel better already, calm, mentally—indifferent to

your surroundings and feelings. You feel you can receive the suggestions with your whole being; you will realize all the changes I predict for you; you will have many more hours of sleep tonight, and the moments you are awake, you will be free from worry, anxiety or fear, and will have only most delightful thoughts during that time. Immediately after this treatment you will begin to feel hungry; your appetite for food will return at once, and when you eat you will have no thought that your food will disagree with you. I shall not detail your items of diet—I wish you to eat a general, mixed dietary and have no fear or thought about food and you will find that every meal will be digested properly and you will want three good meals daily and regularly. Your stomach will perform its offices in secreting the right fluids to treat the food—its muscular and nervous activities will be normal. The liver will perform its appointments naturally, and the intestinal functions will be carried on successfully. The assimilation of your food will be perfect; every cell shall take from your food the elements needed. The irritation of the skin, showing a lack of elimination, will disappear. Improvement in every direction shall continue from this moment until you are perfectly well in all respects. You will be sleeping all night presently, like a little child; your eating will be ample and regular, and you will desire to eat at every meal time. Your nervous system during this time will have found its equilibrium, and this quietness and calmness and control will have become a habit. With all of this improvement in the nerves, in the assimilation of food, and elimination of waste substances, the itching and painful and inflamed condition of the skin

will disappear and will never annoy you again. You will be better, and continue to improve until quite well. At our next treatment you will become more deeply passive, and you will gladly close your eyes and become passive the moment you sit down in this chair. Continue bright and cheerful and hopeful, free from all worry from this moment. All right now."

The last words "all right" are better than to say "wake up," because to the latter the response is always: "I was not asleep." This passivity that is possible to all, even to an extremely nervous patient such as that one described, is ample for therapeutic purposes, save in the exceptions mentioned elsewhere.

One can hardly imagine the improvement that took place in this patient between the first and second treatments.

The second treatment was much like the first, being along the same lines to make improvement permanent. During the treatment course, which was for a month and given three times a week, suggestions were made with reference to the disappearance of disease symptoms and to removing all memories of those disorders, and the establishment of the idea of perfect health in their stead.

The cure of this patient was perfect in all phases and she gained rapidly in flesh, for of course the improved nutrition and elimination made marked impressions upon her appearance and mental state. In some degree her general character and habits were changed but worry was a large feature in her nature, and she had a very great burden upon her. It will be observed by every practitioner that when a patient has been affected

quickly and profoundly a time or two by suggestion removing the consequences attached to breaking laws, the tendency is to tempt nature too far. Under medical treatment, even though they might get well, they dread the disagreeable medicine and the experiences of illness, which has a very wholesome effect upon the care of themselves; but the comfort and care and pleasure under treatment by the suggestion method tends to make one indifferent to health observation.

The principle upon which this lady was treated is the invariable one of the author. The student will observe that treatment was not limited to the cause that brought the patient to the office, but that, while the irritation of the skin, due to its inflammatory condition was the primary cause of the patient applying for remedy, yet it received less attention when we began treatment than did other conditions.

This fact should cause the pupil to study this case very carefully and note particularly that there is nearly always something wrong with the nutrition or elimination, and usually both; that the nervous system is always involved in some way or other in every disorder; that circulation is often defective; that the habits of the patient's life should be looked after, and a careful observance of hygienic practices and exercises should be considered. The patient who had had wrong expectations must be made to understand how disastrous they are, as, for instance, in the above case the lady never partook of food without expecting that it would in some way give her distress afterwards.

The habit of discussing at the table those items of food that disagree with one or another is a most

deplorable thing. Granting that something does disagree with one, he has no right to burden others with his eccentricity and upset their dietetics.

The patient described above has studied the principles involved in her treatment, and has successfully applied them in training her children from an educational standpoint, and is bringing them up in fulfillment of her ideal, physically, mentally and spiritually. Our greatest hope for the science of the soul is grounded in the rising generation.

The intelligent way to give treatment, that which I find is based upon principle and always successful, is to remove, if possible, the primary cause by giving specific suggestions concerning all the changes that can possibly be related to the case.

Passivity and relaxation and the indifference of the mind result in the depletion of the brain of its excess of blood, which is conducive to the right mental and physical state for receiving the introduction of the idea into the soul, and which cause the soul to act promptly and effectually in producing the conditions suggested.

It is peculiar that the question is always asked when one has been treated by a method that has not been in the medical books for the last hundred years, as to whether or not the cure is permanent.

I have said that this case was *cured*. That seems to me final; the question of permanency can hardly attach itself in a case that is cured, but if the patient should bring about the same conditions that were present and caused the disease in years gone by, he would experience the same effect again from a like cause. It appears to me to be a new case, for, in the absence of a new cause, no disease would appear.

A complex case was that of a young woman, twenty-two years of age, who had been a seamstress in a tailor shop for a number of years, and was advised to come to me for treatment.

Her chronic trouble was Saint Vitus Dance; this was of six years' standing, and always more or less present, although the greater part of the time she had kept at her work.

When I was called, her spasms were manifest in the whole body, including the face. She could not control her speech, or be understood. She was also suffering from inflammatory rheumtaism and hysteria. There was uterine congestion, although counsel and myself could not determine how much the congestion had to do with the nervous symptoms.

We could locate no spinal trouble, and in her condition at the beginning of the treatment, relief of several symptoms was of the greatest importance, and a complete diagnosis was never made.

She heard the physician who was with me in counsel say that she was hysterical, and that he did not know to what extent she was really suffering. She slapped him in the face when he attempted to make an examination, and refused to have him present in her treatment.

I was soon convinced that she was not simulating, because simulation is an act under the control of the voluntary mind; by the act of the will one imitates symptoms of disease. That which we call hysteria would be under the involuntary mind, and the symptoms are not controllable by the will of the patient. For that reason, the merciless way in which such cases are usually treated justifies the contempt that the patient often feels for such

physicians in their ignorance.

Inflammatory rheumatism affected all the limbs, and at the joints there was great pain upon pressure or movement. Her temperature was from 101 to 103.

I did not feel justified in delaying the ordinary repairs to get her through the acute disease, but began to assure her at once that if she would listen to what I would tell her that when she recovered from the rheumatism she would have no more muscular twitchings; that she would sit more quietly and calmly, and would have no jerking of the hands or feet, nor the drawing of the muscles of the face.

She knew nothing, of course, about my methods or the principles upon which I promised such a cure, but she seemed to believe in me, and she said that she had been taking medicine for six years, trying to get rid of her nervousness, and that she thought that in some way she should be cured.

Owing to the acute conditions and the necessity for profound and quick affect upon the system that might assist in eliminating the causes of the uric acid, which we found present, she was given purgative medicine.

By the second day she was made easy, having had a good night's rest and much sleep. There was no pain except when certain portions of the limbs were moved. Her temperature was lower, and all the symptoms showed that they had been impressed by the first treatment.

She became better rapidly of the rheumatic symptoms, and within a week was all over the acute difficulty. In the meantime I had been giving suggestions that the inflammatory uterine trouble would be corrected and that at her next period

there would be such a perfect adjustment of natural conditions that she would have no suffering; that the processes should be normal in every respect, and that there would be absolutely no congestion after that time.

I repeated the suggestion that the nervous system was being quieted, and that the muscular disorders would cease; that the habit of keeping the limbs constantly in motion would be overcome, and that she would have perfect control over every movement.

She was treated daily during the period in which the rheumatism was still in evidence. After that three times a week. The entire course was only a month, and at the end of that time there was not one symptom remaining of rheumatism, local congestion, nor of chorea, and she had gained a great deal in flesh and appearance.

She returned to her former occupation, and there was no return of the nervous symptoms. She was treated by audible suggestions in the lightly passive state, but she went into the natural sleep during the treatment; that often occurs and is a good omen.

This book is not written for the purpose of a case record, and the idea in citing these cases is not to convince anyone that these special diseases are more remarkably responsive to suggestive treatment than others, but because I desire to give illustrations of the literal wording of suggestions in the treatment of cases.

The student will grasp the idea of aiming at the removal of the cause when it is known to him. In any event, he should suggest the improvement of the case to begin at once, and to continue until

cured. He should suggest the disappearance of every unfavorable symptom, giving each one a specific suggestion.

It is not necessary for the operator or the patient either to absolutely know the correct diagnosis. It is a good idea to fall into the sensible habit of treating diseases by conditions rather than by name.

There is a portion of this book which shows that the soul, which we are addressing in giving therapeutic suggestions, knows the correct diagnosis, for it is inherent in the soul to know the condition of every cell of every tissue of the body. The mind of either physician or patient might be mistaken, but the soul actually knows and gives a correct diagnosis many more times than it indicates. Were it not for that, from our objective reasoning, we might place upon the soul a suggestion that certain disorders exist that in the beginning were not present.

Every physician has disclosed how helpful it is to allow a patient to tell him of her case in her own words. If he does not permit the patient to do this, but from the beginning of the examination asks the questions that suggest symptoms, he will never arrive at a correct diagnosis.

So far as the above patient is concerned, it would make little difference except as to the pleasure of the pathologist, to know for certain that chorea was due to the rheumatic diathesis. My personal belief is that the uterine trouble was the primary cause of the nervous manifestations, and that trouble had it source in disorderly emotions.

## Morphine Habit Treated

WITHIN this same year I had occasion to treat a young man for the morphine habit. He was at this time twenty years of age; at sixteen he was addicted to alcoholism and had taken the Keeley cure. He came out of that treatment with no taste for liquor, but with a desire to continue the hypodermic injections. He found it pleasing to have morphine in those injections, and he kept increasing the amount and was using forty grains in twenty-four hours.

This youth was suffering peculiarly when I first called, and he non-plussed me very much for the time being, but after inducing him to rest for twelve hours, he was able upon awakening to tell me he had been using cocaine for two weeks, and had taken a large injection of that drug also with his portion of morphine. His physician had been giving him all the chloral he dared, so I was unable to understand the situation, due to the three drugs all in over-doses.

The wonderful power of the sub-conscious mind to create a tolerance in the physical, for what would at first be a deadly poison for forty people, is well worth attention for a moment in passing. It is in the order of other auto-suggestions, and is therefore a building process. The idea is first introduced by taking the minimum dose, and repetition is the method of re-impressing that idea, and presently it has grown to be an overwhelming suggestion as in this habit.

The young man said he wished to be free from the habit of using these drugs; and if he had been addicted to the morphine habit only, I would have

felt much encouraged by his expressed desire to quit, but it is very different when cocaine has been added to the habit of morphinism. The demoralizing effect of the cocaine habit is greater than in any other addiction except the cigarette habit. His promise would be worth nothing; he might seem to be attending to treatment and obeying instructions, and declare he was well, and yet be practicing the same as before the treatment commenced. Remember this: Never trust the word of a cocaine habitue.

I placed him under treatment, and developed him immediately into excellent passivity. The suggestions given were as follows, and are typical of the best form to use in these cases:

"You will cease to have the intense desire for the drugs, morphine or cocaine; the drugs shall become repulsive to you from this moment, and should you try to use the hypodermic needle the pain in introducing it will be severe.

"Every form of elimination shall be stimulated, thus removing promptly and entirely the poison now in the body; and with this abstration you will find a delightful, satisfied and peaceful state coming over you. You will not suffer any nervousness, mental depression nor physical shock in ceasing to supply the body with these horrible drugs." In those days I treated drug habits by removal of the drug altogether and at once, but later I found it better to permit a small dose at long intervals, instead of absolute withdrawal from the first.

I repeated the above suggestion, as usual, a number of times during th sitting of a half hour, always making a stronger suggestion of improvement. I kept him under the watch of his family for two weeks.

Through the sympathy of the father, who thought it impossible to make such an impression, from the first, as to have him free from suffering from the denial, he gave his son small doses of morphine by hypodermic injection, although the boy did not declare any desire to have it.

The father had taken the Keeley cure twice and had the idea of reducing, not abstaining. Since that time when the patient has been using enormous quantities, I have permitted two grains to be given in small portions during the twenty-four hours. This should be lessened from day to day and stopped altogether in a week. In three weeks this case was cured of all drug habit.

# Hypnosis--How to Use It

I HAVE stated many times that the hypnotic state, as a rule, is unnecessary in our practice of suggestive therapeutics, yet, as there are some exceptions to the statement, I think it well to note these exceptions; this will make it incumbent upon us to have a thorough acquaintance with the manner of producing the state and applying it in practice.

Concerning the methods of producing the state of hypnosis, every operator has some special methods that he prefers above all others. There is no objection to any of those in ordinary use today. Braid's method was to have the patient seated comfortably, then to look upwards at some bright object, a crystal, or a piece of silver, or a diamond, have his eyes fixed at an angle of about forty-five degrees, and looking intently, not removing his gaze for an instant. This would be continued until the patient's eyelids dropped involuntarily, even though the tears streamed down his cheeks before that occurred. Braid found that the majority of patients remained in the hypnotic state for a time, or until he told them to come out of it, and that those who did not pass under the peculiar influence at one sitting would do so at future efforts. He also impressed his patients through the suggestive power of example, although he did not intentionally do so; but when he allowed one patient to see another go into the sleep it was copied by the second.

It will be noted that almost any number of patients could be treated at one time by Braid's method of allowing them to sit and gaze and go into the hypnotic state and come out of it at a word

from him, the symptoms in the meantime having disappeared, at least partially. If I had any occasion to produce the state in any large number of persons at a time, I should even in these days use Dr. Braid's method. As will be seen further on, there is never occasion upon which it is necessary to produce the effect on a large number.

The method that I have used chiefly in my practice has been to hold some object at a distance of two or three feet in front of the patient's eyes, also at about the angle of which I have spoken. But I do not continue that gaze until the patient's eyes are compelled to close, but only long enough to tire the lids so that they will remain closed without difficulty; then I request the patient to close his eyes. I have found no evidence that there is any purpose in the gaze other than to fatigue the eyes, so that the patient is glad to have them closed. After the eyes are closed, I place a finger in the corner of each eye, pressing upward upon the nerves which have such relationships to nerve centers, as to assist in the quieting of the patient's mental action.

Of course the patient is comfortably seated, and if in a rocking chair, there is some support placed under the rocker, so that there will be no strain upon the muscles of his limbs; perfect relaxation must be provided for and must occur before the patient can possibly be placed in the hypnotic state.

Out of the many hundred cases in which I have actually produced the hypnotic state, I have never seen one instance where there was any nervous excitement, or anything aside from perfect calmness and peace. Even by the Braid method, there is not often any nervous manifestation, but in using

the soothing method of the touch and reassuring words, there is nothing occurs but the beautiful and desirable.

It is necessary to explain to the beginner that the subject may be in a hypnotic state very profoundly, yet in the absence of suggestion, no effect is produced upon any of the senses; he must learn that there is absolutely no change in the senses affected by the hypnotic state itself; that forgetfulness (amnesia) does not characterize the state even though it is deep. The loss of pain or the inhibition of hearing only occurs by specific suggestion.

His final state, if he reaches hypnosis, is that in which he is susceptible to suggestion and *will respond to any suggestion given him that is not contrary to his auto-suggestion.* Following the method indicated above, repeatedly, for from one to five sittings is requisite for an average person to be prepared for a surgical operation in dentistry, other surgery, or diseases that call for the hypnotic state. The hypnotic state is chiefly valuable in laboratory demonstrations, where we wish to show the phenomena of sub-conscious powers, for surgery or treatment of epilepsy. In the treatment of epilepsy, it has been found successful to produce the hypnotic state for several days at a time. When the time is at hand that he would ordinarily have his epileptic attack, if he is placed in the hypnotic state, and especially in the cataleptic state, and kept in the condition over that period, we not only have the advantage of breaking up the periodicity of the paroxysms, but also have the most favorable time in which to repeatedly impress the suggestions that none of the epileptic symptoms will occur.

In giving the treatment by suggestion in such a

case, the operator should aim to counteract by specific mention all the symptoms that have usually been present in that particular individual, and also to suggest emphatically that the conditions causing the paroxysms are being overcome.

In addition to the above, the importance of hypnotism in the laboratory work must be fully appreciated. Whatever advancement has been made in placing psychology on a practical basis is due to the study of that science through hypnotic demonstrations. Hypnosis bears the same relationship to psychology that dissecting the physical body does to the science of anatomy. In the absence of physical dissections, we would know very little about the body, either in structure or function. Without the dissection of the mind, we would be just as ignorant of the marvelous revelations that have come through our intimate association with the forms of mental action, made possible through hypnotized persons.

In view of the fact that it is not necessary to use hypnosis in any general way in the practice (and we find with every decade it is becoming less a factor in psycho-therapeutics) I do not think it worth while to entertain a lengthy denial of the false charges that have been made against that form of mental phenomenon. It is a fact, however, that hypnotism and crime never did and never will enter into successful partnership. No person could be either the victim or the agent of crime through hypnosis, unless he is in reality a criminal at heart.

It is remarkable that it has not been generally known by operators that there could not be an unconscious state in hypnosis. The modern psychologist knows that the objective mind is not put

into abeyance or out of existence, but has been brought into oneness with the super-conscious mind or soul, which is more acutely conscious than the objective mind alone could be; the soul becomes possessed of all that the objective mind knows or controls, as well as inherently being possessed of the involuntary powers. This latter statement explains the seemingly superhuman physical strength demonstrated in one while in the sub-conscious state.

I have said above that the sub-conscious mind has a more acute consciousness than the objective mind. This is proved by the discernment of sounds that cannot be heard in the active state. Indeed, all of the senses are intensified or exalted. Then, with increased physical power and heightened consciousness, telepathic rapport enables the subject to anticipate every movement of the operator.

The greatest psychological crime possible is to create a fear of hypnosis under that false teaching that the hypnotized individual has had his will supplanted by the will of the operator or that any one can be hypnotized against his will or without being cognizant of the effort being made by one with whom he must co-operate.

Through fear one may use his auto-suggestion, and he, himself, create a condition he supposes another to be trying to create—hence the crime of creating fear even of hypnosis.

## The Suggestible States

THE IDIOT is the only individual who cannot be hypnotized. Others, sometimes, are in a condition that makes it impossible to produce hypnosis in them while in that state. For example, the intoxicated man must first become sober. There are some forms of insanity that make it very difficult and uncertain as to success, though many of the insane can be placed in hypnosis. All sound-minded, willing people respond; but no one who opposes can be hypnotized while opposing.

But why take up the discussion of hypnotism under the above title? Because it is generally supposed that one is not only the most suggestible in that state, but fallaciously thought to be altogether suggestible.

In opening the subject as to the conditions which make one most responsive to suggestion, we naturally go to our laboratory practices and results, from which we learn the principles. When one lies or sits so as to relax and closes his eyes, he at once becomes in some degree passive. With deeper relaxation and more abstraction there is deeper passivity, which ultimately becomes natural, unconscious sleep. Hypnosis is a passivity just short of unconscious sleep. One may be held, by suggestions from another, just on the verge of sleep; a state in which he can still hear the words suggested. The idiot is not hypnotizable, for he has no such intermediate state between conscious and unconscious. He falls asleep—right into the depths thereof at once.

Let no one twist my meaning into a declaration

that a "natural fool" is not *suggestible,* for he is, in the active state as well as in sleep, by telepathy. The feeble minded, even to the fool, can become useful through acquired intelligence, if one persistently gives him mental suggestions that involve development.

However, beginning with hypnosis as a suggestible state, and one used for scientific revelation in the laboratory, we then look for corresponding states although not properly called hypnotic. If sleep is just beyond hypnosis, as shown in our definition, then in going to sleep one passes through the corresponding or hypnotic state of passivity whenever he goes to sleep. If the hypnotic sleep is a suggestible state, then anyone is suggestible when going to sleep. Any phenomenon, of any sort, possible in hypnosis, is possible in the stage immediately preceding natural sleep, the conditions being similar. In this state suggestions can be successfully given to children relating to physical change; to the modification or correction of habits; details for particular branches of study; for development of the artistic powers (extensively set forth in "Soul Culture"). All of these suggestions will be in force, sleeping or waking, from the moment they are given. Reiterated time after time, they will make it possible for the aspiring individual to attain excellence in every phase of his being.

Analysis of these marvelous occurrences discloses this: *The imagery that is placed upon a passive mind is so forcibly placed that it gains control of the mind.* In the instructions just given I have indicated a method to be deliberately followed where results of a certain kind are desired. But if the suggestions (imagery) placed upon one, when

he is going to sleep, and when asleep are as potent as laws or commands which he will afterwards unconsciously or subconsciously obey, what must we conclude as to the effect of the imagery so often unintentionally placed over the mind of the child as he is going to sleep?

The child, born or unborn, the infant, or the older child, all are suggestible through telepathy from those with whom they are in rapport.

When practicing medicine my advice was sought concerning a baby that would scream out in its sleep, have uncontrollable fits of crying and sometimes go into convulsions. In those days I looked for physical causes, which never were found, for they were not there. Since those days I have found the solution of the question in the anxiety or terrified state of the mother's mind that existed before and during the baby's sleep. It may sometimes be occasioned by a warm discussion between the parents, even with the child out of hearing, the imagery of the disputing parents, their pain, sorrow or anger becoming the law of the child's immediate feelings, and ultimate disposition.

Daily practice of formal hypnosis with suggestions by a professional operator would not be as effectual as suggestions given by a parent when the child is going to sleep and continued after it is asleep. An adult is just as suggestible in these states as is a child.

Parents would have a justifiable horror of placing a child where he would be subject to hypnosis and adverse suggestions either as to its health or its character; yet these very same parents often present imagery just as destructive, under circumstances more sure to impress the child, never think-

ing that there is danger, especially if the child does not hear them talking.

There is another situation where one is thoroughly suggestible; that is when one is in an emotional state (it is really impossible to say of these three states that one is more suggestible than the other). It matters not as to the character of the emotion, or what caused it, suggestions can be placed directly into the sub-conscious mind, which will be involuntarily carried out after the emotion has subsided. The psychology of this is, that while in the emotional state, the sub-conscious is more accessible, is enthroned; the objective temporarily being in abeyance.

The revivalist uses his deathbed stories to arouse his hearers' emotions, and then gives them a suggestion to accept his religious formula, although there is no relationship between the subject that caused the emotion and the thing they are told to believe and to do. Masses often become excited in a political meeting, the speaker gives them a suggestion to support his party, and they do so despite their subsequent rational objections. Just the name of a cause becomes sufficient to arouse their strongest support or awaken their bitterest aversion.

But neither religion nor political emotions nor suggestions are of great importance here except as illustrations of the fact, that being brought into any sort of emotion from any cause whatsoever, prepares one for suggestions of any sort as perfectly as does the deepest hypnosis.

At one time I had as a patient a young mother, who listened to a description given by a neighbor woman; this was about a mother who had a fit of

insanity when her child was seven months old in which she injured her baby. My patient became much excited, and, while in the emotional state, aroused the auto-suggestion, "What if I should ever be like that?" The idea continued to return, taking deeper hold upon her from day to day until she became afraid to be left alone lest she do that same terrible thing to her child. I put her into a passive state and suggested away the perilous strain she was under.

Another patient of mine was reading an interpreted life of Christ which in some way made her emotional over the subject of spirits. She thought intensely upon what it would mean to her to be controlled by a spirit. The idea took deep hold upon her, and she finally gave up to it, losing her mental balance altogether. In presenting these illustrations to prove that ruinous tendencies are fastened upon us by the things we suggest to ourselves when in emotional states, I have made it unnecessary to show further that things, it matters not how untrue or repulsive, when suggested to us in strong words during a passive or an emotional state, may be fulfilled by us involuntarily afterwards.

Many a well-disposed child has been aroused by reprimand into strong emotion and then accused of badness, which it apparently was afterwards unable to avoid. Under such conditions, a suggestion goes directly to that part of us wihch gives ready response without asking permission of the will.

Recognizing the peculiar suggestibility of humanity when in emotional states, we can realize how lasting injury can be done a child who has worried and cried over his books, by telling him he is

stupid and altogether too dull to learn. The teacher may say this to awaken the pupil's energies only to find that it paralyzes him. The suggestion follows him and makes it impossible for him to grasp his studies.

Anything like a curse, a condemnation, or a severe criticism of another when he is in an emotional state, may be literally and irresistibly fulfilled in him.

A sufferer from a simple ailment goes to a physician for aid. Being in an emotional state, he is liable to magnify the gravity of his complaint and develop under such adverse suggestions a really serious disease. Some physicians will not give a diagnosis until the patient's emotions have been allayed.

Our illustrations, it will be noted, have been those proceeding from adverse suggestion, but the reader must not infer that, in emotional states, can one be influenced in no other than an adverse way. Any suggestible state prepares one for being effected by good as well as bad suggestions. Even when in anger one can effectively receive kindly suggestions from another; or if he himself resolutely and vividly will summon beautiful imagery, the suggestion thus given will exercise a control for harmony over his ensuing state and actions.

There is one other phase of suggestibility to which I care to allude now; that is, that an individual is susceptible to the suggestions he gives to his own soul by the imagery that he allows to predominate in his own mind. The catalogue of a man's conclusions, formed by his own mind, fixes the standards of his spontaneous actions.

Our automatism testifies to that which our con-

culsions have been; what we have gone over in mind many times and forgotten is the thing we involuntarily express. The soul is the department of character, and our thoughts, when we are through holding them consciously, must find lodgement in the soul; therefore, by our imagery, we are constantly making character. I wish that all the world could be brought to hold constructive imagery, for then the soul could be wholly under the impulse to build and we would have occasion to expect only the desirable.

# Auto-Suggestion

THE basic truth in the New Psychology is this: The soul is the creative, building, controlling *power* over the individual; *suggestion is* the key to its action in expressing that power and *expectancy* the degree of impression necessary to cause the power to modify any of its habits.

The Science of Suggestion is the name of that practice in which we have the subject of suggestion to become relaxed and passive in order to receive the suggestions to obtain certain results. From this laboratory and clinical experience we have discovered that *suggestion* practically rules the individual upon all subjects even though he has not been placed in the passive state to receive them.

Although there is no scientific certainty of any desired suggestion being received by the soul unless there is passivity, there are many roads to the soul any of which may be traversed by a suggestion to create a degree of expectancy that would cause an undesirable design to be followed by the building power, the soul. We have given so much emphasis to the reasonable certainty that one will accept suggestions when in the emotional states, when going to sleep, also when asleep, that we will not dwell upon the facts here but give more attention to a *conclusion* which is a form of suggestion.

A conclusion is a decision of the conscious mind upon any subject. No subject has much effect upon one's life until he has formed a conclusion upon it. Forming the conclusion only ends it so far as the objective mind is concerned. Something must become of that conclusion. When we dissected the

psychic man we found him controlled by his conclusions, none of which had been lost for all had been stored up in the soul. We had watched man's actions, analyzed his demonstrations, especially those that seemed to come forth involuntarily and unconsciously and had seen many evidences that he acted spontaneously out of former conclusions. This is why we made the careful subjective analysis by which we discovered that the character man is made up of his conclusions; that the substance of character is wholly the summing up of one's conclusions.

One's standards upon all subjects whether they are true or untrue are the result of his deciding as he does and after he makes a conclusion a part of himself he will fight for it with the same defense and protection that he does for his life. We find that we have fought just as hard for an *untruth* which we *had registered in our souls* as we do for the conclusions which stand the test of demonstration. Sincerity, with absolute conviction by which men even die for their principles in no way proves that the principles are right; that only proves that they had passed an auto-suggestion down to the suggestible soul, after which they involuntarily acted in accordance with the conclusion, or auto-suggestion. My pupils fix their standard at *demonstrable truth,* which after all is the only safe standard, since men have died by the thousands for what they erroneously *believed* to be true which was the opposite of the belief of those who killed them.

I have gone to this length to introduce the meaning of auto-suggestion, for a correct conception of this subject is of the most vital importance. When we realize that we make ourselves in all that we

are, health and body, strength of mental power and correctness of character by means of our conclusions or auto-suggestions, we take more care in forming conclusions. A great many people, who use care in the auto-suggestions which they formally pass down to their souls, seem to have no conception of the fact that all other auto-suggestions have to go some place and therefore must go to the soul, even if not sent there with the formal intent by sitting passively in the silence. The most forceful thing conveyed to the soul under any circumstances is the thing we *live*—the attitudes we hold toward others; the things we read and become emotional over; the suggestions that we pass down to the soul in our anger, our grief, our jealousy, our fear or our love.

The *curse* aimed at another or thing may have no effect upon the object of the condemnation, but every curse acted, spoken or only thought, is an auto-suggestion that goes to the soul of the actor with a command for that creative power to bring a curse to the life of the self.

Curses, like chickens, are sure to come home to roost if ever they get away from home, but a curse is the greatest stay-at-home fowl that ever was created. Have you thought about it, that the only way one really can cause the effect of his curse to act upon another is when that other *accepts* his bad suggestion? It requires that the suggestion of the condemner become the auto-suggestion of the one condemned before the evil can be created in the other. That is why one who is the aggressor attempts to make the other angry; he wishes to put a suggestion upon him, while in that emotional state, by which he will destroy himself.

Auto-suggeston is the agency of every blessing, at the same time in its unfortunate misuse it carries disease, distress, weakness, defeat, inefficiency right to the citadel of power and while it can turn the millions of billions of cells of the body into health and co-operation it can, in adverse conclusions or any destructive mental attitude, turn those cells to self-destruction and to destroying each other. A man opens up his soul to receive commands of whatsoever sort he chooses. Only those things which by an act of the will he opens up his soul to receive, can touch him.

The greatest teaching of the most perfect truth that exists is worth nothing to any individual until he by his self-suggestion admits it into his life through the command which a conclusion has upon the soul. The grandest constructive truth that ever builded a man or mankind can be received in such an attitude, through false conclusion with reference to it, that the individual's life will become wrecked by it. Truth is as much a terror and destroyer when one holds an attitude of hatred or fear toward it, as could exist in a thing whose *nature* is destructive and false if accepted by the individual.

Auto-suggestion is the commanding power in the human soul, therefore in the life, because it has perfect access to the soul. All kinds of auto-suggestions have free access to the soul because the soul is the storehouse of everything with which the mind deals; so with or without the purpose to carry a conclusion to the soul it is conveyed there and when we come to very emphatic or emotional conclusions we even impart an impulse to the soul to be active upon that conclusion.

Here is about the extent to which other than auto-suggestions may reach your soul. Through telepathy others may give you suggestions if they are in rapport with you. Others can give you audible suggestions when you are asleep or going to sleep. You may receive suggestions while in the passive state. All of the rest of your suggestions are auto-suggestions for in all other states except the ones mentioned your own conscious mind is acted upon and you carry the suggestion to your soul even if the suggestion did have its source in another's mind. This is true; even if you are in an emotional state—your mind is not entirely in abeyance, therefore may act upon the data, disposing of it or modifying it except in such extreme instances as "The Third Degree."

There is a sense in which the ultimate source of almost all of the suggestions that affect the human life is in the exterior world. The source of our individuality is in the very fact that each can deal with the outside world's suggestions in his own peculiar manner. That is what the objective mind is for; it stands between the outside world and the soul, man's inner world, and as things are heard, seen, tasted or felt, decisions are formed, interpretations are made and attitudes chosen with the particular shading that each receives the phenomena into his life.

There is a law of attraction by which the quality of the thought conclusion that is sent to the soul attracts its kind, thereby making this subjective building continuous along the same lines. The fine quality of thought, the refined subjects, the delicacy of the imagery of the conscious mind, can form only a foundation structure of its kind, then

when the soul takes this it uses its constant resource for supplying material to enlarge and even perfect the structure.

The objective mind is acted upon by things in the objective world impressing the senses and thereby creating images. The soul or subjective department is constantly pushing images into the conscious mind, giving one a review of that which he has placed in the sub-conscious. These two sources of our imagery give our volitionary department opportunity to choose what shall enter into character, for the images of the conscious mind must be modified to become perfect designs if we are to have perfect buildings of our various character phases. I think that every sincere character builder discovers that he must neutralize the larger portion of the conclusions he has a tendency to form. If he does not neutralize them they go into the permanent structure as so many bad bricks if they are not scientific conclusions.

We have dealings with people and out of a fragmentary exhibition of wrong such as deceit, injustice or downright meanness by a few individuals, we have an inclination to condemn and doubt every one. Sometimes we are inclined to condemn all of those belonging to the sex of one who proves treacherous in some direction; again, we condemn all who have a personal resemblance, and in some instances we decide to be suspicious of all who are born under the same planetary conditions with the one who does us a wrong. In my experience I find all of these standards of condemnation and myriad others, simply the conclusions they have formed with regard to the fellow man.

It is a startling truth, too, that wherever you fix

your standard of condemnation, those identical people will be drawn into your life as if to confirm your conclusion. This is the reason why one will declare he has discovered a law; that all people born in a certain planetary condition will do wrong; that certain color of hair or form of lips or ears, classifies one as a thief. The discoverer of the law (?) can cite the instances which prove that it is at least a law for him. It is to be accounted for in the fact that originally an experience came which led to a conclusion that went to the soul and was a magnet there to act through telepathy to bring him in contact with the people who would give him the same treatment.

You may see in this explanation why history repeats itself, also why things are laws for one individual yet might not be for another—indeed it would not be unless he had formed a similar conclusion which planted within him that which attracted the same things that another's soul attracts. Let him who has discovered universal principles give to his fellow man the key to life. Let no man prevail upon another to embrace his peculiar concepts of life or his fellow man unless his own life contains nothing but blessing. We as an individual may condemn all persons, who have a certain personal appearance, based on a hundred experiences which prove to us at least that all persons of the description have that certain weakness; that autosuggestion is our standard and is a law to us, but it is an unhappy experience. Being an unhappy fact to us we would not want to make it a law for one whom we love. We can make it a law to another only by persuading him to come to our conclusion.

Perhaps he has started out in life with an agreeable experience that fixed his standard, that individuals with this peculiar appearance are honest. If he has, he will bring to himself by the drawing power of his soul, individuals of this description who will prove to be genuine, where with opposite conclusion, another attracts only the bad ones of that personal description. A loving spirit with a true knowledge of psychology will endeavor to impart to others all of that code of good—all that he has found, by experience, is *blessing* in his own life. The standards that have grown out of conclusions that are classified on the destructive side should not be spread but should be neutralized by other attitudes as quickly as possible.

There is the auto-suggestion of fear for instance. In the terror of mind a man thought "what would I receive if I should be punished according to my sins?" His consistent answer would be in the pictures of all that is terrible in unquenchable fire; the everlasting torment of gnawing worms; the bottomless pit and outer darkness. When his mind is overfilled with these horrible ideas and fears that follow, he proceeds to fix the standard of others; that they must be good or suffer in hell. The standard of life for multitudes of people is to *avoid evil* to escape punishment. If they would let others alone we would not say anything about it, but they will not do that. By every known process of violence the attempt has been made to make this a law over every one—to be good or be punished for sins. This attitude has put the world on a destructive basis instead of a constructive one, for no one can be righteous through fear and reap a building, a strengthening effect out of it.

One of the most impressive results of suggested standards, becoming a law over individuals, is in the superstitious application of the conclusions, based on the allegory of Adam and Eve. That, because they had partaken of the forbidden fruit, and the particular part the woman had in the disobedience, the woman should bring forth her children in travail of pain.

That is a suggestion that has become the auto-suggestion of generation after generation with the result that woman has built her body into such a form that this suffering is a law. It is not a law nor a fact in the races of women who never heard of this story and of the curse that came with it.

Upon all subjects the auto-suggestion is law. I wish to arrange a code of auto-suggestions for my fellow man to make his own that will release him from everything that binds or limits him. In the human soul there are the innate ideals accompanied with a potency of the soul to fulfill them; they can be *fulfilled* through the right standards made of auto-suggestions, the proper conclusions; nothing can prevent these ideals from being fulfilled except erroneous auto-suggestions. The first thing for us to do under our ordinary circumstances is to work to neutralize every enslavement we have received through accepting the undemonstrated standard of others.

Fix your standards at demonstrated truth and absolute liberty for yourself and absolute liberty to everyone else, then *truth* will come to you; you will find guidance that is dependable and you will find effects coming out of causes created purely of the desirable.

Choose beautiful harmonies for the eyes to look

upon incessantly and sweet music for the hearing and wholesome, constructive thought for your meditations; you will seldom have to go back and tear up your standards and you will grow by great bounds.

## Suggestion in Reforming

THUS far I have indicated the great value of practical psychology relating to the physical body. I now wish to consider the subject of the relation of psychology, through suggestion, to character modifying.

The value of suggestion as a science in moral reform is beginning to be appreciated, and I hope to have every parent, teacher and other good citizens educated to the possibilities of the subjective mind and how to use it in changing and building character.

I recall an excellent illustration of this in my personal experience during my early days of practice when I was using the hypnotic state as a means to the best result in all kinds of suggestive treatments. A young man of eighteen years came to answer an advertisement of mine, which called for subjects that I could use in my class work in demonstration. He was so thoroughly degenerate in appearance that I was on the point of dismissing him without investigating as to his adaptability to my needs, when it occurred to me that here was an opportunity to discover whether the germ of good ever does completely die out. Every character of evil habits, mentionable or otherwise, dissipations and excesses in every form, were easily discerned. I first developed him in such a way as to give every physical demonstration, such as anaesthesia and catalepsy, also the various phenomena in hallucinations. I gave him suggestions which he accepted, which prevented him from remembering, while in the active state, what was said or done during his hypnotic state.

After he had been thoroughly developed as a subject I began suggesting to him that he would think about changing his habits. Even though he was in a deep passivity, when I began talking about his changing his desires, his countenance indicated his amusement at such an idea. I saw no promise of immediate response to any suggestions, but one day he mentioned to me that a certain companion had intentions which were of such a nature that he would certainly get into serious trouble and receive punishment. I advised my subject to caution the young man, and if possible prevent him from the evil thing. My boy was interested and engaged himself in behalf of his companion and informed me that he thought that we could keep him out of his trouble. I followed the line indicated here, telling him we would go into further partnerships to help his friends, and possibly we might get them out of many wrong ways.

My experience with this youth, who was a thorough reprobate having no interest in himself, except to gamble and carouse, yet who would take an interest in helping his associates into better ways, proves that every individual is a savior. After succeeding in interesting him in another individual, I suggested to him that if he and I were to help others that surely we ourselves should be what we advised and required them to be. He responded to my suggestion, and asked that I would help him free himself of his tendencies and overcome his habits to every extent possible. He was an incessant gambler with cards. He seldom had any money except small winnings, and he scarcely purchased for himself even necessary clothing. To assist him in freeing himself from his associations, I gave him

a hypnotic suggestion that he could not shuffle the cards; that his fingers would involuntarily stick to the card. He reported to me that he did not know what was the matter with him, that he could not pick up or let go of the cards, and that his companions had put him out, because they thought he was making fun of them. I gave him suggestions that he would have no desires for the place, that it would be a physical impossibility for him to lift a glass containing alcoholic liquors of any kind to his lips; also that the odors, as well as the taste of any such stuff, would make him desperately sick at the stomach. All of this proved out in his experience. These physical aids were very helpful, and made it much easier to correct his habits than it would have been had we left the body demanding that which had been the occasion of habit. By changing his desires from fondness to disgust, or physical inability to perform or enjoy, we made the treatment much more sure. These suggestions and others that he needed, I gave him within a period of about six months. At the end of that time he had greatly improved in his appearance, and very little resembled his former self in his aspirations. Where he simply would not work under any circumstances, he had now become a good citizen, working in the iron works.

The reform of this young man would scarcely have taken place, even though I had put him in the hypnotic state, had I not first interested him in reforming his companions and then changing his own practices in order to be consistent with what he was advising others to become. The first suggestions I gave him did not even awaken aspirations, but only aroused contempt.

There is no objection to the hypnotic state under any circumstances, but as so few understand it correctly it is well that any student of this subject should be fully assured that the hypnotic state is not essential, but that a passive state is ample for the purposes. Suggestions repeatedly given are just as effectual when the individual is passive and hears the suggestions, as when in the deep stages of hypnosis. The superficial individual might say that this boy was reformed against his will. In fact, a man claiming the title of M. D. published an article saying that I did a most reprehensible thing in changing this boy from a vagabond, who had no hesitancy at any crime or practice, into a well-appearing, neatly kept, industrious, good citizen; he said that in doing this I had dethroned his will.

The soul or the real self had always willed that he should be what he afterwards became. It is true, his objective or sense department preferred or willed to the contrary.

Of course, with the exception of reform institutions, not many of us would have opportunity to treat such extreme moral conditions, but the lesson is here for every one, which is to realize that as there is the healing power within the patient with reference to his own body (and that power operates under suggestion), just so does that power abide in the individual with reference to his own habits or character. After we recognize the power and where it is, and under what law it acts, we are prepared to remove from or add to the habits or traits, whether they are for small changes or great reforms. Again, I wish my reader to avail himself of the principles that have been revealed to me in my laboratory work, for although the hyp-

notic state was used in this particular illustration, the inestimable *value* of our lesson is *in learning* the *principle.* We see how the force of habit had become the prevailing suggestion that overwhelmed this boy's life.

A practical lesson for the parent is herein; when he or she sees from this case that the power in the child is the soul, and that it is controlled by sug gestion. The *soul compels expression* that it has been made to *expect.* If that expectancy, or habit, in the soul is something that should be corrected, we find that suggestions or ideas introduced into the soul changing or determining expectancy will create the change regardless of the method used in introducing the new idea.

The *parent* has every opportunity to give these suggestions in the most forceful way. The parent should permit the child to go to sleep, while he gives suggestions in the form of conversation of prophecies that the habit or symptom will dis appear. Although this may seem to be so simple as to appear foolish, it is being demonstrated in thousands of instances that the result occurs as predicted. Again we are proving a principle, for the soul is the power and is controllable by suggestion and the child or other individual be-comes an expression of whatsoever is the ruling suggestion *impressed* upon him; whether he is passive or active, or under emotion, it makes no difference as to the result. It is true that in the active state one is not so susceptible to suggestion, yet if the active mind is made to absolutely believe, which it has a tendency to do under the constant impression of a picture, then the suggestion con-stantly repeated in his hearing may reach his soul,

after which it comes out in expression spontaneously. Learning all that is embraced in these principles, the wrong suggestions will cease to be given to children or to others, and the *avoidance* of unseemly word pictures will be rigidly observed. Almost every home needs revision under these revelations, for the family conversation, contentions and predictions, as interchanged between members of the household, would be regarded as actual realizations that sooner or later would be complete.

We give and take suggestions in our daily lives. So we must come to this conclusion based upon scientific demonstration, that the highest possibilities of the individual can only be attained when we say to ourselves or others only the words that represent that which we, under our highest ideal, wish to become realized.

With all the above teaching fully appreciated concerning the power of words in suggesting it should be remembered that the actual force for good or ill is in the idea, the pictures; words could be omitted and still the potency of the suggestion be conveyed to the recipient telepathically. Words are simply the instruments of ideas.

# Science of Telepathy

THE conveyance of messages by wireless telegraphy is based upon the phenomenon of ether, that substance so fine in its particle that it permeates all matter. It has shown us that there is no such thing as a solid, and also that there is no true vacuum since ether is everywhere.

Ether meets with no obstruction in the diamond, nor in the enamel of the teeth, which is harder; it would pass through the pores. Only by thinking of some other subtle substances can we form much appreciation of this ultramaterial substance, imperceptible to the senses. We can remove almost all of the atmospheres from within an enclosure, but not the ether; nothing can exclude that. Scientists say that luminiferous ether must penetrate between the atoms and exist in the pores of every transparent substance, else light could not travel through it.

From the point of view that ether is seven hundred thousand times more rare than our air, the resistance would be six hundred million times less than that of water, which reduces friction to an inconsiderable item so far as the effect upon the motion of planets, in many thousands of years, is concerned.

The earth is pointed to as an example of a frictionless, moving body. It is to be hoped that the inventor will continue his study until it is revealed to him how to produce machinery that will work without friction. But the earth phenomenon of no friction is due to the properties of this sensitive ether, for sensitive it must be and therefore subject

to change in its vibratory rate under sufficient cause.

Wireless telegraphy is supportive of the wave theory of light, sound, etc., which of course presupposes that there is something to wave. If it is eight minutes after the waves set out from the sun before they strike the eye, then there must be in space some medium that conveys them.

A wave being defined as a disturbance, periodic both in space and time, anything is a wave that is doubly periodic, whether in air as sound waves or in ether as light waves.

The properties essential to the transmission of wave motion are elasticity and inertia; anything that can act through these properties can be the source of waves. Accordingly, we say that anything that can cause a displacement of ether will start waves. The mechanism of the wireless is an electric power and discharge, supportive of a vibrator, which displaces ether, creating waves of a length and speed that are as symbols constituting an agreed code. Having a transmitter that will vibrate in such a manner then the transmission and receipt of such a message is only dependent upon a sensitive receiver that is in attunement with the transmitter. Men have constructed and exercised transmitters and receivers, successfully imparting information to each other when they were hundreds and even thousands of miles apart. Such phenomena having been demonstrated, it would be foolish to argue as to the possibility of transmitting messages without any *sensible* medium existing between the points of sending and receiving.

Telepathy is a better known phenomenon, because more generally demonstrated, than that of

which I have just written, and therefore I trust no one will think I have become argumentative and am trying to prove the existence of such communication between people; while any subject remains debatable I will wrestle with it in my laboratory; conjectures and mere opinions I do not publish. Conclusions, facts and formulas pertaining to the subject now under discussion will have all of our attention.

Only after understanding something of the medium and the law of thought transmission can the greatest benefits be enjoyed. Telepathy is another psychic phenomenon, whose best blessing attends upon faith following knowledge.

Telepathy, or the transference of thought between individuals through other than objective means, is obtained through waves of the ether, the same as in the instances of wireless telegraphy. Wireless transmission is due to displacement of ether in the sense that the mechanism of the telegraph results in a displacement of ether, in such a manner as to create symbols that can be perceived and interpreted.

We have to dismiss the idea of "separation with nothing between to connect us," for, although not as tangible as a wire, it is as material and as actual. If we are within the reach of each other's voices we communicate audibly; through atmospheric waves, of which we are not conscious, we become objectively conscious of the result, hearing. Etheric waves that carry our soul's impulses are as scientific, but not being conscious always of the result, we do not make as good use of the law of telepathy as we could or should.

The mechanism of man with a dual mind can

impress the ether waves. To have a conception of this idea you may recall the impression that centered attention may make upon much coarser particles than those of ether. The temperature of any part of the body may be changed by fixation of attention upon that part; this involves the rearrangement of cells. Under mental excitement the heart may beat so violently that it will cause a building to tremble. Depressed emotional states, as anger, fear worry or jealousy, reverse the chemistry of the tissues, secretions and general products of the body. The cellular, molecular, atomic and etherial changes essential to these are a million times greater than would be necessary, in order to impress the sensitive ether within and without the body either to send out the soul's impulse to another or to throw it out to be received by any one who is in rapport (attunement) with it.

I think it is possible to explain to another all of the physics of thought transmission, but whether the reader comprehends it perfectly or not he will find much help in grasping the idea that people are immersed in the same great sea of ether, which brings them into communication which could not be made more intimate by a wire within reach of the hands of all . There is in man all that is essential to impress the elastic and inert properties of ether. The soul of every man is a transmitter and a receiver, and the character and degree of thought received by one from another is dependent only upon rapport; and the basis of rapport is sympathy. When sympathy is established between persons they become susceptible to impression of the same vibratory rate. Fear of another, or fear that he can injure you by his thought power, creates a

susceptibility to auto-suggestion. Enmity between people breaks up their rapport; therefore no one really has cause to fear the evil power of another's thought. Harmony or agreement is the basis of rapport, the more thorough the sympathy and the larger the scope of the harmony, the better the rapport.

# Scientific Absent Treatment

SINCE the laws of telepathy are understood and capable of scientific application, absent treatment can be successfully conducted. To this end there are certain conceptions, which, if held by operator and patient, very greatly aid results. As the idea of separation with nothing to connect is found incorrect, so is the idea of distance creating absence, in a measure erroneous. If an individual with whom I wish to communicate is within the sound of my voice, I use the objective means of conveying my ideas by mentally commanding my soul to exercise my vocal organs in such a manner as to impress the atmosphere.

The scientist says that the ether, probably, with waves of a length and speed to affect his auditory organism with sounds, forms an assemblage of sounds which may constitute words. When he is beyond the impress of these coarse waves then I resort to that which will create finer waves in the sensitive stratum of ether. I do this by resorting to the subjective entirely, instead of the partly objective method as in spoken communication.

Among the score of questions you will be asked is this: "What is the reason then that people, as a rule, are not conscious of more telepathic communication than they are?" The reason is this, telepathy is subjective. Sub-conscious communication is communication between the souls of individuals; therefore, there may be not the slightest perception of the transmitted thought, since it may never rise to the threshold of consciousness. It is not essential that it should rise to consciousness in

the instance of treatment, for the operator transmits the impulses to the sub-consciousness of the patient, which is the department that does the healing.

The real process is this: The definite suggestion to be transmitted is formulated in the *conscious* mind of the operator, and then, instead of trying with that department of the mind to send the message to the patient, he aims to *impress* his *sub-conscious* mind with the whole matter, and in the charge of his *sub-consciousness* he *leaves* it.

It must be apparent from this that a patient should choose an operator with care, if he is to be treated telepathically, for it means to establish rapport, to receive suggestions and to act upon them, of which suggestions he may never be conscious and yet be unconsciously influenced by them. Just how many moral and physical diseases have their source in the anxious, doubting and fearing attitudes of our friends will be a subject for the future; but, precisely as the physician who is trusted can, by an untrue diagnosis, cause more disease than previously existed, so may the ignorant operator who has been received into the relationship of physician treat telepathically, form the wrong imagery and disturb cell functioning and thus create other disease.

# Evil Thought Transference

IT SEEMS that every good that ever existed has been distorted in some way. The department of psychology comprehending thought transference is no exception to this rule. Ignorance, as usual, is at the base of the wrong.

Immediately upon the announcement and the demonstration that thought was transmitted from one and received by another, and that often healing was, without doubt, a result of such interchange, it was promulgated that of course there was nothing to limit the power, and that if a thought could be a beneficial agent in the hands of a physician who desired to cure a patient, that it would be as great a power, and could be exercised as effectually by one with evil intent.

If the student has been acute he understands from previous chapters that which confirms him in the assurance that a man cannot bring disaster, through telepathy into the life of his enemy, for the very reason that enmity shuts off rapport. A second most potent reason is that the soul of man is exercising its functions for sustaining an equilibrium, moral and physical, and is not so open to destructive agencies as to those that are uplifting. We have shown throughout the book that *rapport itself* is based upon *love* and sympathy. I have spoken frequently of the necessity for the receiver to be in attunement with the transmitter. A man is in no danger through thought transference, however powerful a concentrator his opponent may be, but he is in great danger through his friends, who are in rapport with him, who send him the depress-

ing and the unfavorable thought, who because of their perfect rapport, plant the wrong expectancy in him.

Again I am called upon to repeat the statement that we suffer most at the hands of our nearest and dearest, through their ignorance of the laws governing the psychic forces. The statement that I made in a lecture some time ago that the nation probably was responsible for the death of Senator Hanna, which statement was published in the newspapers throughout the country, was based upon the fact that thousands upon thousands of his friends believing the unfavorable bulletins through their sympathetic rapport caused the great preponderance of mental power to be on the negative side.

When a man's soul is exercising to its fullest extent, in its effort to keep the body tenantable, receives a single *discouraging* suggestion from one *powerful* and *sympathetic* suggestor, who says there is no hope and believes with all his soul that the patient will not recover, an obstacle has been put in his way that so increases physical and mental depression that the resisting power is not adequate.

If it be true that one or two persons near and dear, and therefore in close rapport with the patient, can add that which overburdens the vital force, what must be the effect upon the soul when helpless and hopeless expectancy is poured into his soul by the thousands, as in the instance of a public personage? Had there been no reports of the senator's illness, or could they have been of a tenor to create an expectancy of recovery, then there would have been good reasoning and science to

justify the belief that he need not have died.

However, we must see and take into proper consideration the possibilities because of the ignorance of the patient. The proposition is this: That if a man or patient *believes* that his enemies have the power over him, and that they are exercising it, then he comes to a fulfillment and realization of the condition that corresponds to what he *believes* they are endeavoring to and are able to create.

There is one way by which the twentieth century can pass back to reflect the sixteenth; the way to fall back to that standard is to let it become a general belief that a person can be evilly influenced by his enemies. *It is not a surprise that it is a man's own belief and the expectancy of his own soul, that either blesses or curses him, for that is the law of the soul: that which it believes, it will bring into expression.*

In the centuries, including the fifteenth and part of the seventeenth, there were thousands of persons burned at the stake as witches. These witches, it was claimed, were in league with the devil. They were said to hold intimate relationship as his agents, and would have their midnight revels with him. Infants were snatched from their mothers' arms and literally torn to pieces because they were supposed to be the agents of the evil one who was causing disease and death in the vicinity. Hundreds of people were made ill and sometimes died because of these so-called witches.

It does not require much intelligence to see that it was not the actual power of the witches that caused the disturbance, but it was *believing* that the witches had that power over them and *fearing* them on that account, that caused the destruction.

There are many people who pass for having some intelligence, who are accepting a teaching as diabolical and untrue as the old belief in witches; and that is in believing and teaching that a man's enemies can *will* him into misfortune. Let the *belief* become general that the telepathic power can equip one for bringing misfortune into another's life, then upon every hand we will find that whenever one is sick, disappointed commercially or meets with an accident he will be ready to accuse an enemy of causing his unfortunate experience.

A man might plow through icy slush of melting snow, with wet feet all day, and at night go home and have a chill, followed by high temperature, subsequently developing a typical case of pneumonia, and yet ascribe it all to an evil thought of some enemy. People have become as unreasonable as that.

It is a law of the soul that whatsoever a man sows, that shall he also reap; that is the law of cause and effect. The real science is this: *The suggestion that you give another, spoken or thought, is received by your own soul, and unconsciously or involuntarily, so far as your mind is concerned, your soul brings your mind and body into those conditions and experiences that you suggest to another.* A literal demonstration of this principle was given me through a pupil of mine, who, in practicing treatment, had occasion to treat a man for the habit of alcoholism. He was aiming to follow the formula that I had given him, in which he said to the man in the passive state:

"Liquor, in any form, is nasty, filthy, nauseating stuff, it will be very repulsive to you. It will make you sick at your stomach even at sight of it and

the odor of it will be intolerable to you. You will not want liquor, and you will not suffer any from giving it up." The operator was not an excessive drinker, but used it temperately, and he assures me that upon an effort to take his usual toddy he became so sick at his stomach that he could not drink it.

The soul acts upon the principle that what you suggest to another must be the proper thing for yourself, or you would not give it to one of whom you are a part, and of course the principles of psychology, as here set forth, teach the common brotherhood of man.

We will close this chapter with the final statement that there is no possibility of one with an evil intent bringing any disaster into the life of the object of his evil desire, excepting through the *auto-suggestion* of the person to whom he has directed his aim, in the form of the belief that his enemy has that power over him.

# Psychic Powers

THE development of all psychics, whatever their purpose, is practically the same. An exception might exist when one wishes to use the psychic powers for professional readings.

During the development of a professional it would be well if the operator would call in a number of persons in order to demonstrate that the psychic can enter into rapport with strangers quickly.

The natural adaptation, owing to peculiarities of the psychic's tendencies, may qualify her better for one line of reading than another. I have found some who were especially apt in diagnosing disease, others in character reading, others who were excellent at following the course of one's life in the past, and again others who would seldom go into the past at all, but would describe the experiences that are in the future.

Psychics may foretell journeys and business transactions, involving descriptions of persons, their peculiarities, the result of contact with them, many times giving peculiarities of personal exterior, not simply as to the type, but mannerisms and peculiarities of dress, and yet the one who is receiving this information through the psychic may have no objective knowledge of any of the persons at the time. The recipient may not have conceived of the idea of the journey nor the transaction in any way, so the reading could not be accounted for on the basis of one having received the impression concerning those things through telepathic messages from such people, whom he may meet some months or years later.

It is inherent in the soul to know its experiences in advance. Prophecy has occurred to me personally too often to be doubtful.

A careful observation of the data, with no purpose to prove the proposition, but to know the truth of it, has characterized my daily effort. My experience is worth more to me than it is to anyone else, and since it can be every man's, I do not intend at present to push the argument or present the data in the detail that the subject may warrant. I will give you the plan by which you can as well demonstrtae it for yourself as to accept my experiences as settling the question.

As stated before, I have had some psychics whose strong point was to go into the future. Literally and briefly the proposition is this: The soul knows its future. I mean by future that which shall occur to the individual while in the present body. I have no occasion to take up the question as to his knowledge of his condition in the next state.

I am not pretending to state that he knows, from the instant of his birth, his whole life, or that he will make up to sixty. I have not demonstrated how long a time, so that I can fix it definitely, but in personal experience, things have been foretold which I had no possibility of accounting for on the basis of accident or coincidence, many years in advance.

Many would be satisfied that the principles are correct, if the sub-conscious foretold one day or thirty days in advance.

In taking up the question of psychic phenomena, let no one do me the injustice to say that I approve of all the methods of fortune-telling, or that I am endorsing any man or woman, or his or her method;

I simply wish to consider the phenomena that are usual, although they create consternation in many instances.

One person will take a crystal, and, gazing into it for a while, speak truths concerning the experiences in the past life of someone with whom he or she is in rapport, usually of one who is present, and in her revelations will foretell. There will be a certain percentage, possibly a small percentage only, that will be true.

Another may take the coffee or tea grounds and give the same sort of data, with the same percentage of truth.

Another will gaze into the fire. They have been doing this ever since the experience of Moses and the burning bush, and probably long before, but the data is of the same class and character as that obtained by the other means mentioned.

The Indian will take his hands full of animal tusks, birds' claws and beaks or pebbles, throw them upon the ground; he will give you much of your past, your present, and often will foretell your future quite accurately.

The Egyptian may use shells, bark, or the talisman, or he may depend upon astrology and its relationship to your date of birth. At any rate he very often will give you an excellent character reading and a history of important events and changes in your life, and the most prominent and impressive points of your future.

Another will take the ordinary playing cards, with each card representing a word or term, combining of many together making complete sentences. The one, who is receiving the reading, mixes the cards, and the reader with his or her

acquaintance with the alphabetical meaning of the cards, will impart similar information to that which any of these others have given.

The palmist gives perculiar facts, possibly as to the tendencies to disease, and finding, as he thinks, in the palm, the tendencies that should be, or would be followed or overcome, yet with his code he invariably goes into the past, present and future to about the same extent that the others do by their different methods.

The spirit medium will give practically the same if she is a good psychic.

I shall now refer to the psychic who, with no other pretensions, and without devices of any kind, or even a belief in any other things than her own mind and soul, will give the same, substantially, that the others do, but with more accuracy and with a larger percentage of success. In her foretellings, nine-tenths, at least, may be correct.

With about a dozen different methods, all totally unlike, yet all obtaining about the same sort of phenomena, one is convinced that there is a common source of the knowledge somewhere. It certainly is not in the fire, in the coffee grounds, in the pebbles and claws, nor the stars, neither in the lines of the hand, nor in the cards, but we know that all of these are the means of obtaining knowledge from the sub-conscious mind.

In all of these instances there has been a person whom we call a medium giving the information. If there is not psychic power in the person who attempts to give information, through any of the above means, there is nothing obtained, either as to the past, present or future, which is correct, except by one method and that is the cards.

If a reader, or one who claims to be able to read, has a meaning ascribed to each card, and to a combination of cards, there will be data of the same character obtained, but not as perfect or as extensive as the psychic will give.

I have had under my observation several psychics who had this alphabetical knowledge of cards. I recall one who was not a psychic, for illustration, who would read that a man of certain description was going to pay money for medicine and doctor's services, according to the literal meaning of the cards. In the same instance, a person who was also psychical, in looking at that card, would give the disease, the amount of money that he would pay, and in various details, describe the person.

To illustrate the meaning of this latter, a lady who was being developed as a psychic, in looking at the cards which I had mixed and cut as she directed, read out of them that "a light man with a peculiar shade of light hair, with red face, above the average in height, robust, will come wearing a light overcoat. He will have a peculiar malady that has nonplussed him and all of his physicians, will be twenty-eight years of age, will come a short journey, crossing water, and will, after consultation, desire treatment but is not financially situated at present to take it."

It was six days after this date that the young man came, fulfilling every detail exactly, even to the peculiarity of his disorder, which had caused confusion wherever he had been.

Where did she obtain the information? Under the old teachings, she would have gone to East St. Louis, seen the man and would have found out all of these facts.

The man informed me that he had learned of me two weeks before he was able to come, although determined from the first that he would do so as soon as he could. He had been my picture, and had heard some extracts from my lectures, which caused him to decide to make his visit.

I had been the object of his thought. I see no reason to suppose that this lady had peculiar powers of receiving information from the soul of one, who had no occasion to come in touch with her, whereas it is a straight and simple process, if soul reading be true at all, for me to have received the communication, being the object of his desire. She, being in rapport with me, was able to obtain the information. Besides, meeting him was to be an experience of mine, so I had the knowledge sub-consciously.

Now a single individual can take the cards and fix upon any alphabetical meaning he pleases; mixing the cards and cutting them according to any form he may wish to adopt. He will obtain for himself the same data that is given by another person who might be able to give only the literal, alphabetical meaning of the cards. All this brings it down to this fact: That the cards come in as a medium by which the person may become conscious of what the sub-conscious holds. In mixing the cards and cutting them ,the person involuntarily mixes and cuts in such a way as to give the true story.

I know all that one would say from the standpoint of his reason when he first hears a proposition and cannot see how there can be any merit therein, but those lifeless cards become as a written epistle containing history and prophecy. I have

watched the phenomena carefully for years, and have kept in writing accurate data concerning the card experiments. I find that a very large percentage of the information given to me is correct through the cards as a medium.

To my mind, with the knowledge that I have, that all the forces and the functions of the body are controlled by the soul, and that the soul knows all, it is easy to regard the cards as simply the medium of communication between the sub-conscious, which knows all, and the conscious mind which brings the knowledge outward. Now this is a matter of such simple demonstration, and yet leads to such marvelous results to the man or woman who is obtaining truth concerning the laws of the soul, that I would advise one to satisfy himself, concerning the experiment, if he wants to regard it as such, before he dismisses it in his superior way and says there can be nothing in it. You do not have to use playing cards, but take ordinary writing cards and make up your own alphabet, if you prefer, writing on any card any meaning that you choose.

# Psychic Pictures

ALMOST every one can recall among the acquaintances of his childhood some girl or boy who seemed to be different from every one else in the peculiarity of acting and talking to himself or herself. Possibly my reader was once that kind of an individual. If so, he can understand me, for the things I am to describe need to be personally experienced to be perfectly understood.

Such a little individual as I refer to above if asked concerning the thoughts and feelings behind these phenomena, if made to feel free to do so, might describe to you a beautiful world with enchanting flower gardens, sparkling brooks and pools and fountains, green valleys, groves and woods. He might even tell you that there were beautiful children playing there, and women that looked like angels; that he heard delightful music, enjoyed the fragrance of flowers and tasted dainty flavors.

This small boy or girl is commonly told that he is only bringing up fanciful objects and telling fairy stories; and, as no one else sees what he sees, he soon comes to believe these to be nothing more than conceits of the mind. Still, he looked upon gorgeous pictures and into masses of beautiful colors for hours at a time, possible going to sleep in the midst of a glory, which he could never clearly picture to another.

The scientific psychologist now knows that such people do not create these things in mere imagination. Imagination is a faculty of the mind responding to will; and one can launch an idea, or receive

one, and, by act of will, build into any form he desires. But that which I am describing comes involuntarily, or spontaneously, and can not be varied, modified or even called up at will. Such pictures and colors may be seen with the eyes open and in a perfectly dark room, just as though the eyes were physically perceiving the objects. It is also true that the same things are perceived, in either the darkness or light, with the eyes closed.

These psychic pictures, colors, sounds, tastes and feelings, are created by the sub-consciousness and are presented to the consciousness when the latter blends with the former. The percentage of people who have experienced something of this sort is very large. There are few people who see perfect blackness when they close their eyes; or if at first there is total darkness, colors of some sort soon appear. Many have thought this is a pure optical illusion; but that is not true; it is psychical, and I refer to it in the hope of making this subject clearer to those who have had perhaps no more than a hint of it through actual experience.

During the innocence of childhood these psychic pictures are usually pure, beautiful and exalting; but, with advancing years and contact with the world of thought and experience, the same psychical tendencies continuing, the pictures change and may take on hideous forms. Terrible things may be felt and awful sounds and voices heard, driving the individual into actual insanity. Usually such persons have been told that departed spirits controlled them and caused them to perceive such things.

## Case of Insanity

SOMETIME ago I was called to examine a young man who had been brought home from an institution, violently insane. He had been in this condition for several months. He was in handcuffs, strapped around the waist and feet to hold him in bed. I heard his ravings before I got within half a block of the house. He was unable to distinguish his father or any one else. He wanted to get at a monster that he saw rising up by his bedside.

He would wear himself out, then, sinking in exhaustion, would close his eyes for a moment, when he would begin replying to sounds he seemingly heard. His father gave me his history up to the time he was taken to the institution.

He had often spoken of "seeing things," sometimes human forms. While in college he tried to explain to his companions many peculiar visions that he beheld. They replied: "You do not see anything for there is nothing where you say you see forms; you are becoming crazy."

As the forms became more grotesque he cursed them, ultimately, as they supposed, engaged in quarrels and physical combat with them.

The asylums are in the main filled with people who, because they could see psychic pictures, received the suggestion that they were insane—driven to insanity by suggestions based upon experiences that are not understood even by mental specialists.

This psychic quality is one of the highest spiritual gifts when it is understood and guided and cultivated, but when this or any other misunderstood attribute is used as the basis of a condemn-

ing suggestion, all of its force is expressed as inharmony.

I accepted this raving maniac as a patient. I could only sit in silent thought with him, for audible suggestions would not be understood; nothing could reach his soul through the objective.

Telepathy is thought transferred from one sub-conscious mind to another sub-conscious mind. I conveyed the suggestion from my soul to his that he would become quiet and cease to see those terrifying pictures; that nothing could reach him; that he would be all right; that he would desire and enjoy food (he was almost starving, having lost taste for food).

At the third week he came to my office for treatments, the fourth week coming alone. When he was fully restored he gave me his life history, which disclosed the psychic tendency to see pictures and colors which finally became so terrible in form as to frighten him. He desired me to treat him so that these would never return. I gave him protective suggestions against the bad ones, but taught him the whole subject, including the cause of his own insanity.

Think of pouring drugs into an individual whose symptoms all come from a psychical cause! From our medical instruction we say it is hallucination, never knowing that the symptoms arise out of an innate faculty which the patient, not understanding, misinterprets and is thereby thrown out of objective touch with the world. This is what constitutes insanity.

Suggestive treatment saved this young man and he has now been most happy and prosperous for many years.

# Chemistry of Emotions

IN MANY portions of this book, reference is made to the soul being the power that presides over the bodily functions and desires. We now wish to give particular attention to its power over the substances of the body, and its forces.

Our attention, as chemists, has been most attracted by the pathological changes in the secretions of the body through our emotional states. Therefore, there is not as much general data to be secured demonstrating the wholesome effect of the good emotions. On the other hand we have such experiences as anger, fear, jealousy, and all dark passions which change the alkaline secretions to acid and acid to alkaline. These tests have been made particularly with the perspiration and the digestive secretions. Then there is that common experience, in which the above emotions produce such changes in the mother's milk as to poison the child at her breast.

Anyone giving a second thought to a process which by stirring up the emotional nature can produce a poisonous condition in milk will agree that there must have been a change in the cells comprising the milk. Then there must be a power in the mind that presides over the cells in the body.

If a few minutes' spasm of passion can produce such profound changes in the chemistry of the body, what must be the result expected if there is constant morbidness, the soul always being in gloom and expecting the unfavorable.

These sudden and temporary emotional states immediately make the changes indicated. The

chemical distribution and its natural offices being thwarted, the blood, therefore nutrition, undergoes depreciation, from the standard of perfect health, before reaction can take place.

It is inherent in the vital force to counteract the disorder and establish peace and harmony in the system, but how often, before such an equilibrium is restored, is one given to hearing or seeing something, which causes the objective mind to pass on to the soul some conclusion of irritation or unwholesome emotion. Thus one such wave after another, in the irritable, or jealous or fearing person fellows in such close relationship as to make it impossible to ever establish the right conditions in the body.

Then it becomes true that chemical changes are followed by tissue changes, in which the elements of the cells become incomplete. Wrong compounds are present in the various tissues, and a depleted system, nervous exhaustion, inanition, malnutrition, anemia, a generally lowered standard throughout the whole organism, as well as a proportionate decrease of power of resistance, are the results. All of these conditions are conducive to the appearance of disease, which will most profoundly affect that portion of the system that is in the lower degree of resistance.

Tuberculosis is typical of all the wasting diseases, any one of which may have its origin in the lack of self-control; giving away to anger, fear or jealousy, or any other evil passion. These fatal issues had their beginning in a change of the chemistry of the body because of an unwholesome emotion, and that which might have been very fleeting as a cause, is eternal in its effect.

A faint glimpse of some such idea as this, caused the old metaphysicians to classify the various diseases that followed, or found their correspondence to mental states; stating, for instance, that impatience and covetousness would produce bad breath; doubt, fear and obstinacy, asthma; hot temper and jealousy, boils; criticism, Bright's disease; suppressed passion, cancer; and that diabetes was produced by foolishness, earache by disobedience, eczema by censure; nausea by thought of separation; pneumonia by disappointment in love or business and rheumatism by fretting, anger or stubbornness.

The founders of these interpretations were grasping after truth, and they did find a thread running through it all, and while these various mental states do not produce with regularity any certain diseases, the falling of the whole organism into wrong chemistry, following upon evil mentality, will make impression upon that portion of the system, which is in the lowest stage of resistance.

Thus far we have been dealing with outbursts of wrong mental exercise, constituting, as stated, temporary cause and endless effects, but there is a more disastrous mentality that we must consider. I refer to morbidness, a constant depressed mental state, where one yields to an all-consuming thought, which fairly becomes a mania. *A man does become, from his head to his feet, an expression of that state in which his soul lives.* His countenance betokens his innermost thought; he could not conceal it if he would. His only hope is to paint out that picture, and put a true one in its place. Then there will be regeneration in his body, following upon the regeneration of his soul, and he will become a

living witness of the true and noble thoughts in him.

Let not even the casual reader depreciate this profound truth, that the thought held in the soul is lived, and being lived, it will change the contour and composition of that physical organism in which he lives.

If we can believe anything in history, we must believe that which is recorded of the Stigmatists, for it is as authentic as any matter that has been given us from that period. The nuns desired to enter into all the feelings that they believed Jesus had experienced. They wanted, what they would consider miraculous evidence that they had entered into the fullest experiences of these feelings; they decided what the character of the miracle should be; that upon each hand and foot, and upon the side of the body, scars should develop, corresponding to the broken flesh in their Savior's body. They entered into the fullest belief that that realization would come. They meditated upon it day and night, and had religious emotions, living under that mental state constantly. They kept continued to renew in their souls that which they wished ultimately to be expressed in their bodies, by looking upon the picture of Christ on the cross, thus fulfilling every condition of pouring into the soul suggestions, when the objective faculties were in abeyance. They were under religious ecstasy, in which they incessantly petitioned for the changes to occur; their faith was so perfect that it amounted to a *command* that those scars appear. They did not go into the silence with a spasm of emotion and affirm that the scars were already there, but they did take the thought earnestly and profoundly

into their souls. They not only held the thought, but they lived the life, they lived the thought. It was not a fit of concentration, but it was entire consecration, in which there were no lapses of devotion to the suggestion.

They held the picture in their souls of what would be the condition when full realization of those scars was attained, and those changes in the various substances of the body, in all the tissues involved in the materialization of that picture, were undoubtedly confirmed. Man becomes that which he believes in his soul he will become. In all the histories of all the psychologists, no person who is not up to his best standard of health can find a better formula than that given in the history of the Stigmatists. By their formula he may attain his standard of perfection, physically, mentally and spiritually.

The perfection of faith is essential, and the objective mind plants doubt instead of faith, because it knows things through the senses, and wants that sort of test for everything. It will not let the soul prompt through intuition, and so we go on casting shadows over our souls and defeating the expressions that this supreme power over the body desires to create. For that reason auto-suggestion as a healing power is not very certain, as a rule. For that same reason it becomes necessary for passivity to be entered into, and a second person to give the suggestions, that create the subjective expectancy which perfects the body, mind and the soul.

If a temporary unwholesome emotion, an example of which we have given in the early part of this chapter, produces an effect during its flash,

and becomes such a factor in one's life, then it must be true that every spark of good that flashes through one's soul, must have a beneficent sequel. Nothing is absolutely lost, and so every little appeal that touches the soul and causes a fleeting noble feeling and aspiration, may be the means by which the spark of good is kept from dying.

Again, just as giving way to an irritation today, will make it easier to yield tomorrow, and so on until constant, chronic irritability is a habit, so will yielding to some tenderness once, make one more susceptible, and as he becomes more susceptible, there are more occasions that appeal to him and life becomes practically filled with opportunities for doing good and performing generous acts.

Summing up: It is not to spend life *fighting* the evil in ourselves nor the the world about us, but to see that all the ground is occupied by a thrifty, healthy growth that carries love's fragrance and fills the whole atmosphere of life with sweetness and peacefulness. It is not *killing the weeds, but the cultivation of propitious plants.*

This whole subject properly connects itself with our first proposition that unhappy emotions produce chemical changes, that result in disease; and that wholesome emotions, glad emotions, love emotions, stimulate the right chemistry, making for nutrition, establishing nervous equilibrium, soothing the circulation; being a tonic to every portion of the body, because every cell is saturated through and through with love.

No one in a state of health was ever made sick by yielding to the nobler feelings, and no ill person was ever made worse through the excitement of generous impulses.

Love in all its reaching out is the true therapeutic agent. It heals the giver and the receiver. Evil, whatsoever the form of its expression, is infectious and spreads evil. Love is always a happy contagion. A few persons being thoroughly inoculated with it will create an epidemic.

Possibly this is not clearly practical yet for everyone; all do not know just how, when tempted by anger, fear, or jealousy, or the depraved passions, to resist and to master the situation.

I have stated again and again that the soul is the supreme power over all the tendencies of every phase of man's life. That being true, you will need only to know how to get action upon that supreme intelligence, and cause it to express its mastership. In the first place if you have studied the physical demonstrations, as shown in the hypnotic study, where the various phenomena, as catalepsy, inhibition of pain, etc., are described, you have conceded that there is that power in the soul; granting that, you have laid the foundation for faith in the power that will control the tendencies and the desires. All have been impressed that yielding to the sense desires is disastrous, and have thought to overcome them through will power.

This is equivalent to trusting to one's objective mind, which is the seat of the will, with which one is most acquainted, and it is depending upon that will that has brought disaster to every man who ever had any occasion to master himself along any certain line. Instead of exercising the mind to overcome that deep impression, an emotion that you know is wrong, yield up that will and say to your soul: "You have the power. Your office has been heretofore usurped by mind, which has not

the function at all of presiding over my emotional states, but now, with my will, I trust to you to hold in check, to throttle, and presently to blot out, this evil temper, or this insane jealousy, and you shall be the master in my life."

It is the same old story of becoming as a little child and permitting that spiritual power (that is within the body and is supplied with that office, but which is the passive power), to manifest itself. When I say that it is a passive power, I mean that, so far as mind is concerned, it must cease its violent effort and give way to the soul, which is ever ready to perform its function.

I cannot make this any more plain or practical, except that if necessary (and there are certainly no objections to doing so), one can enter into that relaxation of body and passivity of mind to receive suggestions from a second party, that one will not be mastered and enslaved by the human tendencies, but that those things that have aroused an unwholesome state one will behold with calmness and control.

Again I say it is not the domination of the will of the suggestor over that of the one receiving the suggestions, but in reality, it is bringing one in touch with and under the right laws that enables that supreme will—that of the soul—to prevail, causing a co-operation of both the objective and subjective wills. This creates a moral strength, which is in proportion to the solitary will of the objective, as the physical voluntary power to the power that is manifested in what we usually call the involuntary of the physical.

It is of common observation that when the involuntary systems are utilized, seemingly superhuman

feats are enacted. As in catalepsy, the body of the subject is suspended, having no support save at the head and heels, and six hundred pounds additional is placed upon his body. I do not commend this weight experiment at all, and I would not make it, but I have seen it demonstrated.

Again, in cases of insanity, where the objective functions are all in abeyance and the involuntary ones presiding, seven men will hardly equal in physical power the one individual.

It is needless to multiply these illustrations, for wherever you see an application of the (so-called) involuntary forces, they seem superhuman, as compared with the ordinary. This is just as true in mental or spiritual departments as in the physical, and while there is an office for the objective mind and all its faculties, the great factor, although so sadly neglected, is the soul that power brought into practical control, makes all moral tendencies easily directed.

# The Chemistry and Psychology of Love

WHEN a piece of iron or steel is placed in the magnetic field of a dynamo, a peculiar polarization takes place, by which one extremity of the metal will attract positive and the other negative, because those ends become negative and positive. Each molecule of the metal seems to become so polarized, and the positives all pointing in the same direction, constitute the peculiarity of the magnet. All matter has electricity in some state or stage within it, and for that reason every body attracts every other body, the positive in one attracting the negative in the other. These are the usual expressions, but what really takes place is this, under the law of the universe each thing is possessed of some property and is making an effort to impart its qualities to every receptive and responsive member of the universe. Upon this principle, when a piece of iron is brought into proximity to a magnet, the magnet (owing to its properties it is at a certain vibratory rate), fulfills its law by imparting its wave lengths and speed to the unmagnetized iron; under this process the latter also becomes a magnet.

When two individuals, such as a young man and a young woman come into proximity to each other, they may find a very pleasurable, thrilling sensation pass over them.

Each one takes the self-suggestion that that is love's thrill, and the next step is to suggest to each other that *love* is the correct interpretation of their feelings. Further association and limited separation intensifies all of those feelings that were more or less intense, when they first looked into each

other's eyes or clasped hands. The cultivation of the idea and the excitement of the body proceeds more or less rapidly, somewhat according to the temperament, caution, or experience of one or both of the individuals.

The fate of the unsophisticated is to become entirely enveloped in the wildest flame of which the body is capable. When this stage is reached, they are so overwhelmed by their feelings that they cannot consider the subject of mental or spiritual adaptation, agreement or nationality, or planes of their families. They have decided that they are in love, and that settles every question for them.

What has actually taken place is this: In their first experience of pleasure in each other's presence or contact, they electrically affected each other. The positive in one attracted the negative in the other, under the laws of the magnet, each seeking to impart the qualities to the other that he or she had, electrically, and producing a very pleasurable sensation, under the laws of physical magnetism and chemical affinity. The danger of the situation is in their mistaken interpretation as to the source of their happy feeling. After once suggesting each to himself and to each other that they love, soul, which is suggestible and controls all the chemistry and other forces of the body, would, in answer to the suggestion, proceed to cause the bodies to become more intense, creating every molecule and cell in one body with such a chemical and electrical state that it would compel answer through the corresponding molecule and cell in the other body. A fiery furnace is a fit comparison with the state of these two bodies, each demanding the other. Of course, this scientific revelation will

take the *romance* out of the great majority of mating experiences, but in its ultimate result will become love more beautiful than it has ever appeared before, and love will be sought for, hoped for, aspired to, and more frequently found and its imperishableness recognized.

As an actual fact, the cat and other animals enjoy the contact and stroke, because of the magnetic discharge, when the hand approaches. The danger is not in the magnetic exchange that might take place between two persons, or among a number, but in the *interpretation* that the sensation is the characteristic of love; it is the *first suggestion,* not the contact that comprises the danger.

If a woman and man realize they are attracted to each other by the most common force, which is present in all matter, they will not come to the conclusion that it is love in any true sense, capable of uniting the masculine and feminine spirits. It would occur to them that a union of soul would scarcely begin in the chemistry of the body. Their reason would hardly lead them to determine that electrical discharges would develop into the harmonies of unifying love. The suggestible souls under the hallucination of love cause the mind such bewilderment that finally the contract is entered into, in which they promise to fulfill that union which was, as they think, intended from the beginning of creation, and will last throughout all eternity. They are fully satisfied that the proof is adequate in the pleasure they have felt in their association.

The suggestions begin presently which are the reverse of those taken and exchanged in the early days of attraction. No longer is there the thrill in

embrace or kiss; one or the other makes the first declaration that love never existed. The opposite one accepts the suggestion, his body responds to it, and they proceed to build their chemistry and their magnetism accordingly. They emphasize the suggestion of their mental and spiritual unfitness for each other, and, being perfectly ignorant of the basis of their first attraction, they wonder why it has changed into repulsion.

I would have no confidence in what was said to be love, that began in intense physical excitement. If beginning in the senses and carrying the delusion of love to the soul is not the right order, then what should be the natural source and form of love? In studying the attributes of the soul we find among its native qualities, love. The recognition of love upon the part of two persons is not dependent upon sense perception in any way. They would love and know that they loved, even if all the objective senses were in abeyance or lost. Like other physical perceptions, its description is practically impossible. When I speak of psychic colors, the term has no meaning unless one has experienced psychic colors.

It is therefore not probable that anyone can convey to another the exact methods of discernment, as to what love will be like when they find it. However, since it is to spring out of the soul, one does not need to be educated objectively concerning it, nor to be looking for its signs. One thing is certain, the symptoms of wild physical excitement and attraction are not the evidence that one should either look for or take as proof that he has found the right one. Since love has its origin in the soul and union first takes place there involuntarily, and as soul is controller and even creator of the

body, certainly all the body in its chemistry, as well as all other forces, pass under the influence of the soul's love, and entire union is the normal result. That is the union which physical laws nor spiritual laws can never divorce. This love solves every problem, answers every possible question as to how to be happy though married; how to manage all the affairs of daily life, companionably, not competitively. I have named this last, the state of love. I will leave you to name that which I described before, which is at best only a travesty, but is so usual that I will indicate how to make the best of it.

There are charlatans in almost every city that are becoming rich through advertising to separate the united and unite the separated. The demand for their services is said to be increasing. Very often where the charlatan fails, the individual takes the matter into his own hands to make the change. All of these things, as well as the divorce courts, prove that the basis of union was under chemical, magnetic and other physical forces. If union has taken place, even under mistake, or where the parents would seem to have made a good sale of the daughter in securing for her a rich husband, she was a party to the mistake, and there must be an adjustment of these situations. Marriage that took place under the physical laws satisfied the individuals at first; they remained satisfied until physical repulsion took place, and then they began to suggest to each other that *love* was dying.

Every word of this book proves that the soul is absolute over all that the individual is, and is controllable by suggestion through the will of the individual. Under this law, then, if all such people knew that they could maintain the attraction be-

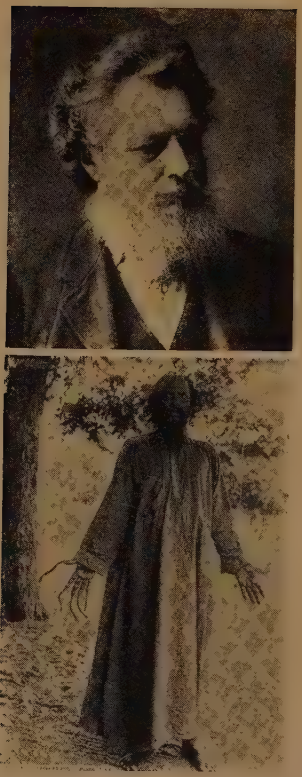
tween them, instead of exchanging the suggestion of getting further apart, they would by all the powers of their wills drive into their souls the suggestion of co-operation and of union, and under the creative law of the soul, each would actually, by changes made, convert the other into his ideal. This, of course, would require their mutual co-operation. *Neither* the *one* nor the *other* could *compel* the attainment of the union. Any husband and wife who know these laws will have no excuse for separation. I have stated here without limitation that the soul of the individual is superior to all that the individual is, and the reason I have often referred to its creative power is to impress upon you that regeneration of the body, and even of the character, can be accomplished through its power and law.

A harmonious and happy union can be realized by applying the principle of the New Psychology, though the husband and wife are united under mistaken ideas, under wrong planetary conditions, with temperaments inharmonious to each other, and even though inherited tendencies would separate them. All of these conditions can be met and a happy union made by following these teachings.

The value of the love a man gives to woman, "a gift treasured more highly than life in the body, has been given into the keeping of woman by man. She, recognizing the sacredness of the gift, places it immediately into the sanctuary of her soul, where a shrine has been prepared and held in readiness for it."

*To love one soul for its beauty, grace and truth is to open the way to appreciate all beautiful, true and gracious souls, and to recognize spiritual beauty, wherever it is.*

Expression



Repression

# Mind The Builder Division

## Introduction

HAVE written many books each of which bears directly upon the subject of *health.* Long ago I became assured that people would become better if they knew how; my next conclusion was, that the majority of human efforts are directed toward restraint, repression and endurance; doing things in the spirit of penance. Abnormal appetites with all sorts of wrong standards of thought and habit grow out of diseased bodies.

Unhealthy conditions or actual diseases of body, make it impossible for one to rise morally, mentally or spiritually, just as they render one incapable of finest execution in art or workmanship.

After prolonged study of human problems I arrived at this: Mankind would be better (for it wishes to be) if it knew how to become well. Every thoughtful person will justify me in placing the value of health above everything else. My books are all relative to health, although they transcend all physical things in mere physical features. "New Psychology Pearls," "New Psychology Handbook" and "Scientific Prayer" are pre-eminently character building books; they never fail to show the vital necessity of possessing the best body in order to demonstrate the highest form of the spiritual man.

However, "Mind the Builder" in this twelfth revised edition shall be fundamentally a book of health, faithful to this leading thought: *There is in the soul of man the potency of perfect knowledge and power with possibilities through that*

*potency of expressing an ideal individual; that deific spirit in the man can express as high as the instrument, the body, will permit and therefore according to the body's perfection. Spirit can express no higher than its instrument.*

Mind the Builder, with emphasis on *the,* signifies a truth that should be self-evident, yet is seldom recognized, that there is no other *builder* except mind.

Mind the Builder, with emphasis on *Mind* and *Builder* signifies that the normal office of intelligence is to construct, although medical practice often says to the patient: "Cease harboring terrible thought attitudes, you are poisoning your body," yet does not instruct the patient how to cease holding depressing thoughts.

Mind the Builder with emphasis on *mind* used as a verb signifies one should give heed to—obey the Builder.

These natural definitions should cause us, whatever attention we may give to the things physical which are acted upon and made into form, to know, first, the laws and processes of mind that act upon material things.

We should ask, first: Is there any manifestation of mind except through matter? If one answers that mind or spirit, or whatsoever title one gives to intelligence, does manifest independent of a physical instrument, then one is led off into mysticism—endeavors to make conceivable that which to a sane being is forever inconceivable.

The only possible answer consistent with truth is that matter in some stage or form is essential to the manifestation of any phenomenon of mind. Mind may for its purposes operate through the

vehicle, matter, in its etherial state and manifest tangibly while appearing, from our ordinary standards of observation, to be independent spirit. The latter term may be used relatively and shall be only relatively used in my works. There are rarified conditions of matter that, compared with the coarser forms, would seem to warrant the term, "spiritual form of matter."

I have been using the stereopticon and microscope in demonstration at public lectures for many years; through these instruments with the subjects used, I have taught thousands of people how to apply thought force to produce the desirable in bodily health, form, agility, rejuvenation and longevity as well as for prosperity and art growth.

Do not be alarmed at such subjects as evolution (you will be glad to know Darwinism, man's descent from the lower animals, gives way under our scientific demonstration) and embryology or even histology, for they are treated so simply and their complex and technical features so replaced with common sense that all may understand. We may say the same of anatomy, physiology and botany.

One can never realize his right and power to control his body with his thought until he has some conception of mind building and ordering the body.

This study puts an end to the conflicts that go on within the individual; one finds anchorage—a basis of permanent standards through the study of physiology with every item psychologically explained.

You should first read the book and then study it. Every essential formula for personal psychology is herein.

## Image and Impulse

IF THERE is no building except by mind —if mind is *the* builder, *where* is the mind that builds all of the forms? Is universal mind centered somewhere or organized so that from its centered enthronement it can order the building of all sorts of bodies?

Or if all of the bodies are not built out of a central mind, what bodies are thus created? Is the human body the only kind that is especially presided over by intelligence that works from its center?

All bodies are built by the power of the intelligence within the body. A seed of anything has intelligence within the germ cell of that seed fully empowered to produce the individualization of the thing of which it is the kind. There is, therefore, no more occasion for a special providence to preside over building a man than a cedar tree.

There is a potency in the mind present in the primary egg cell of a human to unfold an embryo, infant and adult; the same is true of the seed of the cedar for its purpose.

Each individual has many of the same principles of mind that all the rest have; that does not justify a conclusion that a common center of control is ordering each thing. This idea is thoroughly defeated in the fact that notwithstanding the extent of generality there is that which is special in each subject that makes him individual; this demonstration produces final conviction that the Universal Mind is the sum total of the individual expressions of mind; each thing is a unit, an integral part of the whole.

If Mr. Burbank has occasion to modify the pro-

duct of a fruit or vegetable he needs this lesson to cause him to look to the God (mind) within the seed of the subject he would improve—if he were under the old superstition, which I am sure he is not, he would try to change the mind of God outside of the subject.

If one is under the old superstition, he prays to mind extraneous to the individuals involved in a change, and asks that erratic, whimsical intelligence to be pleased to correct the inharmonies present or anticipated. If one is scientifically informed upon this fact, that Mind present in a primary cell is building an individual, the plan of which may need modification, or if the building has been completed and needs to be reformed with improvement, one directs thought force to act upon the intelligence within for the purpose. You can change the mind of God through prayer—the individual Mind present in any subject in which change is desired.

We have declared and ultimately will abundantly explain and prove that the subject's own mind is building the individual thing throughout the universe; that to modify the result something of mind must act upon the mind that is building the object.

Now let us see what it is, in the mind of the individual, human or other cellular creature, that must be impressed in order to produce a change. Let us suppose a seed of any sort—all things, human, animal or vegetable grow from seeds—we say that it is going on to develop a specimen of its kind, possessed of form and disposition too, perhaps, with some features perfect and others imperfect. Why does mind in the thing produce that

particular fulfillment? Because of the *image* in the mind. This is an essential point to know definitely: *To change anything you must change the image in the mind of that which is being built.*

You might ask too; why does mind build anything; that is, if image direct the building, what is it that causes it to build the thing that is in picture form within it? I reply, it is inherent in mind to build into form the image it holds and we call this inherent trend of mind; *Impulse.*

Supply mind with image of the perfect and an impulse to build, the fulfillment will not be short of the ideal.

Can we demonstrate that the image dictates the creations as to its form and other attributes? I wish to refer you to plate number one for a foundation of our New Psychology, which claims that all facts and forms which unfold from within the body or within the life with all of its affairs and phases, have their sources in imagery.

In plate one, we have in the top line the primary egg cell of the sponge animal in a series of positions and *shapes* assumed as it has occasion to move about. The second and third lines are different shapes of the one primary cell of the parasite crab and in the fourth line is the primary cell of the cat, while in the bottom line, left hand corner, is the ovum of a trout and following it, the chicken and that of the human.

If, in the place of the ovum of the sponge animal we had placed that of the elephant, in place of the crab, that of the camel, the appearance would have been the same; we could replace all of these with so many kinds of plants and grains magnified and photographed as these are and the appearance

ings stand, or fall if they must, upon this serious declaration; *I have a complete, unbroken line of demonstration from the beginning of every subject, upon which I write or speak, to its conclusion and there is no place where I bridge over with assumption.*

Just think how anxious the world has been for the solution of the problem of evolution when it accepted this at the hands of recognized leaders.

These leaders said, after all of the means of studying matter had been exhausted, that the reason there are such unlike results from similar beginnings is that in each primary egg there is the individual in miniature, the individual that is to be. They admitted they could not see it but they said it *must* be there for there is no other way by which the mature individuals could differ from each other. They should have said: "If there is not a physical form present in the egg in miniature of the sponge, cat, trout or man then our whole system shall topple over."

After one classifies himself as a materialist, he can only see physical things just as one who takes the suggestion "there is no matter" can no longer do any justice to the claims of the physical.

The auto-suggestion of materialism, or an opposite one, renders it impossible to see the truth.

The different results from primary eggs which have similar physical properties are due to the *image* which is individual, present, in each one.

The image is a working plan and it is inherent in the mind which has the image to also possess the impulse to build the appointments of that image, design or plan into form.

One surely realizes ere this that *mind,* not mat-

ter, *is master;* that *mind,* not matter, *is the builder;* that *mind,* not matter, *holds all potency.* Lest the fact go unperceived by some, I will say that since image and impulse determine what shall be the manner of the thing developing from the egg, this enthrones *mind* in the cell a supreme builder. There is no property of matter, as such, to hold image, impulse and life; mind is using matter through which to manifest these features. Therefore, *Mind is the Builder.*

## Cell Studies

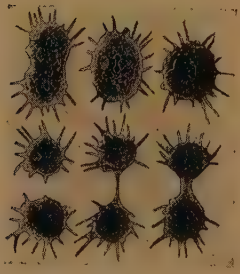
WE WILL now consider some of the most important features of cells—cell life, cell structure and cell organization and thereby become informed upon the history of the primary cell. Plate number two exhibits that lowest form of cell animal that is adapted to practical study, the amoeba.

It is not only an example of all animal, simple form of life, but is typical in many respects of all cells including cells of every sort of tissue in the human body. In the upper left hand corner of the plate we find an adult cell known as an amoeba; an animal that lives singly; never becoming a complex organization, nor a multiple number, except for purposes of reproduction which it does by dividing itself in the middle. This is an important cell because our former evolutionists said, the amoeba was the parent of every living thing.

The cell which you are examining has a body and a nucleus—some cells also exhibit another spot in the center which is known as the nucleolus or ger-

Plate No. 6

Plate No. 2



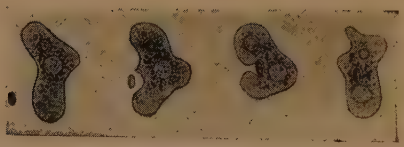


Plate No. 7

minal spot. The body of the cell is all of that portion around the inner ring, the latter being the nucleus. The body is a protoplasmic substance that acts upon the food, which the cell accepts, in such a manner as to prepare the vital elements of the food for application in the nucleus, the life center of the cell. I am speaking of the amoeba but only in those respects in which it is like any individual cell in the human body. The amoeba (or cell) wraps its body around the food, which it makes into body supply by absorption. The cell, through nutrition and elimination develops, increasing in length; presently it becomes smaller around the middle as with elongation it develops two nuclei or vital centers. All of these changes are pictured in plate two. Ultimately the subject separates in the middle and we now have two cells where we formerly had one. This is cell reproduction by division or fission and is the only method of cell reproduction.

That which is usually called *new cell* is really a result of the preceding cell dividing. Cell immortality is true as a principle but could only apply to cells that live—all cells present date back, but dead cells of every sort are being swept from the body constantly.

We began in the picture with a single amoeba and at the end have two, each living its individual life and preparing to divide.

When the human body was discovered to be of cell structure it was soon noted that each cell of brain, bone, blood, muscle, nerve, membrane, skin, systems and organs and the secretions of the body has its parallelism with the amoeba—even suggesting that any animal body is, physically, like a great

complex organization of amoeba; each cell having an individual life yet living its life with regard to the interests of the community.

For a whole generation recognition was given to this fact of the complex organization, the body, being made up of an aggregate of physical, individual cells.

Not until within this decade, when the present writer showed the psychic equality of any cell of the human body to the intelligence of the amoeba was there any understandable statement published that every cell of the human body is an individual intelligence. Therefore, precisely as the aggregate of the cells, physically, comprises a physical body so would the aggregate intelligence of the cells when organized, comprise the mental and physical result known as human; also, since mind in the cell (see my chapter on image, impulse and prophecy in the mind of the primary egg cell) builds and controls the body of the cell, the aggregate mind of the organization of cells must control the physical of that organization.

A complete description of mind processes in control over the body is given in my book "New Psychology Pearls," in the chapter entitled, "The Human Tower of Babel."

The amoeba chooses its food; it flees from its dangerous enemies; it plays and it fights; it creates a shield to protect its body if acetic acid is present in the water in which it finds itself; creates a gas and inflates a portion of its body to elevate or lower it.

You are distinctly informed upon the cell intelligence; that is, I mention partially its scope when I describe the amoeba. I would add that each cell

of each tissue has as perfect a range of intelligence for its purposes as the amoeba has in the fulfillment of its life.

In the same manner as other cells divide, this cell applies food, develops and becomes two, the two, four and the four, eight and so on. When this multiplication has gone on for a time, the cells are found taking positions relative to each other, as if some design was being followed and in a few weeks of this marvelous multiplication, one can recognize that the human embryo is the design; that a human being is the image in the first cell and each division of that cell. Desire for food and impulse to fulfill the image are sufficient to produce the multiplication of cells and their arrangement in that order of the human body. In order to a fulfillment of the image in the first cell, many forms in many kinds of cells must be developed. After several series of divisions of the first cell have occurred, we find those cells working together with a result, the creation of a number of membranes that enclose those working cells. Later, in the embryonic development, we find those membrane cells being rearranged into various systems—the skin from a certain membrane, bones from another and internal organs from certain others.

The source of all the different kinds of tissue cells is of course in the primary egg; that first cell has the potency of all other kinds of cells ever found in the body; it is the parent of all sorts and in its evolution we have the evolution of each human being, a discovery of practical value whether one understands the evolution of Man or not.

This primary egg with a potency of every sort of cell found in the body is the only cell which pro-

duces other than its own kind. Each cell of each tissue is definitely appointed to be faithful to its kind and it cannot produce any other; to this there is no exception—nerve cell produces nerve cell only; bone, muscle, blood and membrane cell, each producing its kind, just as the amoeba produces its kind and is never anything but an amoeba.

There is no precedent in the amoeba nor any cells of human, animal or plant of a cell unfolding from or into any species unlike itself. Faithfulness to species is the first law in multiplication. That law of itself defeats the theory of man's ancestry being the lower animals. However, that never passed beyond theory. These days we demand knowledge—we must relate facts, not theories.

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## The Psychic Center Controlling Cells

E MUST now consider the varieties of cells, their minds and their bodies.

Where our friends of the Darwinian trend of thought said hypothetically: "In each primary egg there is the thing in miniature which will ultimately be enlarged upon," we say, the *picture* of that complete individual is in the mind of that egg. Where the *materialist* endeavors to conceive of a quality of *matter* to build its miniature form into the full and complete, *we* realize that the *mind* is the cell which holds a working plan can apply food, multiply cells and arrange them in such a manner as to make the plan into a perfect structure.

The primary cell, best known as the parent cell, forms varieties of cells, and imparts to each one

the image of that complete individual, also, the image of its own specific kind of cell. One of the later Darwins said that he believed a cell of nerve, muscle, etc., becomes like its predecessor through memory. Memory not being a quality of matter would necessarily require a conception of mind in the cell, yet if this writer conceived of it, he seemed to consider mind with only one faculty, that of memory. The cell does have an image of the thing it is and the subject of which it is a part; it is possessed of impulse to apply food and reproduce itself, also to be its part in comprising the aggregate body for which it also works.

The ideal, of course, is the harmonious working together of all of the varieties of cells that constitute the body. The human body should be the highest manifestation of harmony because it is the most complex and most highly attuned creation.

In plates four and five we have illustrations of bone and enamel of the teeth cells. If we went on to show muscle nerve and brain and spinal cord cells, it would only illustrate to you different shapes adapted to their places and purposes. They are all cells with nucleus and body and they are intelligent; they all multiply by dividing as shown in the typical cells already illustrated.

My chief purpose at present is to cause my student to conceive of the completeness with which cells comprise the body and that each cell is an intelligent individual, which is, through its mind, in communication with a center in the organization (in brain, spinal cord and other nerve centers) therefore indirectly is mentally in communication with all other cells of the body. I wish this to be particularly impressed upon each one for it is to be

the privilege of "Mind the Builder" to show that the objective mind, which one uses in choosing thoughts and images, controls this psychic center to which all of the cells report and from which they receive their commands.

Control of the body to preserve or regain health is the definite end of this book. I illustrate cells of the enamel of the teeth so as to convey the lesson that to the very utmost of the body, the teeth, nails, hair, marrow of the bones, the perriostium, blood, white or red corpuscles all are cellular and that intelligence, the soul, is in all of the cells; and *that department of the mind, with which one wills and chooses and forms conclusions, controls, directs and compels the soul.*

Plate number six is a demonstration of the conscious mind's power over the soul to cause the latter to make organic changes in the cells of the body.

This picture shows that all of the blood cells are deformed. To be deformed they would have to be abnormal chemically. They could not become a source of food of a wholesome sort for other cells, nor could they travel normally in the body.

The normal human blood cells are practically round, those in the picture are all sorts of irregular shapes. The man from whom these cells were taken had pernicious anaemia; worry, which is a state of the soul in emotion of depression, caused the change in the blood. Worry is, as stated, a soul condition but the individual permitting and choosing thoughts, harboring ideas, interpreting the details of life pessimistically fixes the soul attitude.

One other organic change also on the pathological side, is that reversal of the chemistry of all the

cells of all organs and tissues of the body when a paroxysm of fear, worry, grief, jealousy, anger or hate takes possession of the soul; everything in the body and its products become poisonous; the tissues, that are normally acid, become alkaline in their reaction, and those which should be alkaline, become acid; there could be no more profound, organic physical changes than these, yet they all have their source in the will mind that sets the soul expressing destructively. Practically all disease has its source in wrong emotions, but all emotions are created or permitted by the will of the objective mind, and all could be prevented by the proper exercise of the conscious, directig mind which is placed as a sentinel over the soul. There can be no physical change organically or in function of a cell without first changing the image over the cell.

*The soul is the controlling power over the cells because soul intelligence is in the cell and the image in the cell determines what the cell shall become and do; the objective mind controls the imagery of the cell.*

Therefore man's will, volition, is supreme over everything he is or may become, be he an optimist or a man of doubt and fear.

Commencing at the egg, we have followed its division into cells that become so arranged that they form the complete body of the infant; we followed this up further, showing that all cells more or less rapidly go through the process of growing in elongation and dividing in the middle, so that every cell becomes two. We have noted, too, that this law is absolute over every cell; that it divides and therefore its division must result in its multiplied self. You could not imagine any-

thing possessed of two halves, separating its parts thereby becoming something else. Nerve could never become muscle; bone could never become some other tissue; this being a law one must realize the necessity to have cells with which to carry on a process of repair or restoration. If one is to cure tuberculosis of the lungs, there must be lung cells which can be stimulated to multiply and it is only a question of ratio—can the rate of multiplication become greater than the destruction of disease? We do not count tuberculosis incurable, neither do we say it is curable in all instances; I should want to know that there are sufficient parent cells, which would, under suggestion increase rapidly and exceed destruction.

If all the cells of an organ or tissue are destroyed, one cannot cause the part to grow again; if there are parent cells they can be caused to multiply and replace the part or if the parent cells are diseased a new image of health can be impressed upon their minds, then they choose and apply a normal food and in a few series of their multiplication, will become healthy.

We speak of an individual having normal or abnormal desires for food. Desire must be of the mind—matter could not desire. Then if the desires for food are erratic, the cells become trained to desire that which is not wholesome food. Cells often become so wrong in their desires that they crave poisons, and use the toxins of the body; toxins do not make good cell bodies. It is impossible for one to have one code of standards in his conscious mind and still maintain another in the cells of the body. They all seem to be watching the choice that the objective consciousness makes

so that they can follow copy. A man is training his cells all of the time. Alcoholic desires, or food combinations put up particularly to act upon the palate which may become very degenerate in its standards of satisfaction, are taken as precedents by all the cells of the body.

Going back again to the newly fertilized egg; it is possessed of mind and in that mind is a desire for food. It has found its normal location, the first residence of the man and in this environment a food supply is provided by the mother's body. The cell desires for food and its ability to apply the food are proved by the marvelous rate of cell multiplication. To form some idea of the rapid rate of cell reproduction, when food is accessible, note the different stages; compare a few days with four weeks, eight weeks, and think how many pounds in weight have developed, beginning with a single cell. This demonstration should encourage one whose cure may require cell multiplication. Heretofore, when repair has involved rebuilding tissue, the patient has felt discouraged, imagining it must be a very slow process. It is true that some kinds of tissue can be replaced more rapidly than others. Nerve cell reproduction is not as rapid as muscle cell, for instance. However, with parent cells and a knowledge of the power of suggestion and how to use it to create and intensify desire for food in these cells, any structure or organ can be built again in a reasonable length of time.

Let our attention be given to plate number seven; a cell is intuitively locating food, moving its body toward it; preparing its body in shape to close around it; enclosing the food in its body then absorbing its nutritive properties and eliminating

the waste—there is cell elimination in health, commensurate with nutrition. That which takes in must also eliminate is a law, physically speaking or speaking mentally or spiritually. This picture is of an amoeba and it is typical of the cells of the body.

I wish to remind you here that the cell locates its food, discriminates between that which is good food and substances that are not food. Mind in the cell would be finally proved by this if there were not sufficient other evidence. From our objective standpoint we ask, how can a cell perceive its food, its enemies and friends, etc.? It has no eyes, no feelers, no fingers. You are now ready to accept the presence of intuition, an innate power to intelligently perceive beyond the senses, and in no way dependent upon them—in man's instance his perceptions are limited by them because of his false standards.

The cells of our bodies have that heritage, perfect knowledge, each one for its purposes and possibilities. This innate knowledge upon the subject food and enemies accounts for the cell and system rebellion in the introduction of poisons into the body which the human may choose to take. The intuition of the cells or their aggregate intelligence in the soul can only impel and prompt the consciousness—cannot compel the volitionary part of the man to obey. The amoeba can live up to its intuition but the cells of the human body that know just as perfectly as the amoeba, have to yield to the standards which the conscious mind forces upon them. One chooses wrong standards of eating and drinking; receives prompting from within that they are erroneous; he can heed intuition or he can force

it into silence and make his cells accept that which is not food and after a time these very cells demand the food and drink standards which they originally repudiated. The soul is controllable by suggestion and by suggestion it can be trained to desire, even to compel a destructive practice. The bodily processes are automatic—they continue to operate as set in motion until an equally great force of suggestion shall establish a different basis. Herein is our remedy, suggestion. When the automatism of the soul is supporting disease, reiterated new suggestions involving harmonious conditions of the cells, the soul's servants, must be given.

The body is a great community of intelligent individuals; each cell, indeed possessed of deific knowledge, creating an aggregate, or an individual or innate perfect knowledge, for the purposes and possibilities of the individual. Yet this innate perfect is bound in all of its infinity to respect, even to wait upon the approval or direction of the finite form of mind, the objective, or exterior form of consciousness.

Why is it so? Because man is living this present life to form an individuality. If he could not choose, if he could not look out upon the objective life and world and be free to interpret it as he chooses, he could not form an individuality; he would be universal for his objective experience is forming in a peculiar fashion, that plastic self, a spark of the universal. In all of his peculiar, personal experiences, he can express perfection if he heeds those promptings of the innate self. The purpose of the New Psychology is to cause one to hear that inner voice upon all subjects. It is a science, which no other teaching has approached

for all other teachings have led humanity to look without.

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## The Source of Body and Soul

N PLATE number nine the large ring is the feminine egg cell or ovum with its different membranes. This is not flat but rather spherical.

The human organism functioning through the ovary produces or ripens, ordinarily, an ovum about every twenty-eight days. Chemical and microscopic analysis demonstrates this to be a typical cell with body and nucleus. Psychical analysis discloses an intelligence for its purposes and an impulse to unite with its complement, the masculine cell, which it intelligently seeks. In its soul are the impressions that species has stamped upon it; and the predominating thought emotions of the woman's ancestors, and those of the woman have impressed it also. Not every variety of human cell would have occasion to be thus impressed; the egg cell has the purpose of perpetuating, not its kind of cell but human species, therefore general and specific characteristics are present.

The other little bodies in plate eight are masculine cells, each one intelligently seeking the ovum, making movements with lightning speed, endeavoring to win in the race. The first one of these that penetrates the inner membrane fertilizes the ovum and blends with it so perfectly that it loses its physical identity quickly. Chemical microscopic test of this cell discloses no variations from the typical cell, but psychically it contains the individ-

Plate No. 1

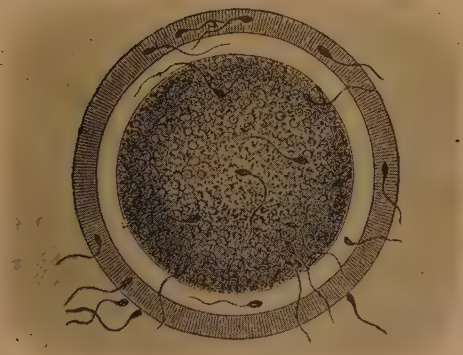

Plate No. 8 and 9

ual impressions of species and ancestry and those impressions which the peculiar habits, appetites, disposition and predominating emotions of the man would create.

In this union, we have coming together two similar clumps of protoplasm, chemically constituted of the same elements; surely there is nothing in the matter of these two tiny bodies to hold a potency of all that is known to be in a human being Yet it has been recorded that this union of physical cells constitutes conception. I declare to you that there is nothing in this bringing together of two bodies of matter, whether of similar or unlike elements, to constitute a basis of conception of a new individual; and that we must consider each of these a spiritual (intelligent) individual and their union out of which a man shall unfold, is a soul union. That the mind in the cell must have a physical body in order to manifest itself is already taught. From the instant of the union of the two souls there is to be but one body. Conception, through which a new being is formed, is a spiritual union, therefore, conception is immaculate.

The instant that soul in the vehicle, the masculine cell, blends with the soul in the vehicle, the feminine ovum, individualization begins. A potency of a new individual existed in the parents before this occured but their union is essential to the expression of that fulfillment. This is the law of the beginning of a new individual, a law that never had an exception.

The blended soul present in this primary cell is the soul that remains present in and constructs or evolves the body which is ultimately born as an infant; is the soul that continues to abide in, recon-

struct and use that body until it becomes untenantable, then it moves out to go on to live and fulfill its myriad prophecies that the mundane life does not make possible.

Immortality of the individual is scientifically proved in the New Psychology.

I can go back the remaining step—we have thus far taken the masculine and the feminine cells as we find them seeking each other as the masculine and feminine elements do in the vegetable world. I have proceeded to speak as freely upon human ovum fertilization as I would upon botanical fertilization, knowing that no true modesty hesitates or blushes at these subjects but only indecency and degenerate thoughts create a self-consciousness that causes one to avoid studying and teaching this subject.

The question is quite reasonably asked: Since man and woman bring these two souls of two cells together and these two souls become one in one body, did they create the mind and the matter, each in the cell he or she supplied for this union? Permit me to build this up for you.

Let us suppose I am sitting at the table. I have no orange but my neighbor has. I may or may not take objective notice of him and his fruit, yet presently I discover an over supply of saliva in my mouth. If you read this carefully you will probably discover your mouth in a similar condition. Saliva is made of cells, my salivary glands performed the function of secreting saliva. My soul or sub-conscious mind was affected by the image of an orange being eaten and prepared to treat the orange—with the secretion forming in the mouth, the gastric secretions occur too—through imagery

and telepathy.

If saliva is cellular its cells have minds as well as bodies—all cells are entities.

Again, did my body and soul bring into existence either mind or body in the cells? No, my soul, using the organism of the body, made the cell. What is it to make a cell? To cause mind to function in the office of a cell and gather to itself a body suitable to carry out that office.

My soul out of my soul center, appointing a spark of itself to express as a salivary cell, used matter adapted to serve as a proper instrument as physical salivary cell for that purpose; matter which was present in the body.

There is no instance where something is made out of nothing, creative power consists in the power of mind working from within to put matter into shapes and conditions in which it was not previously existing.

Then my soul did not create the mind in the salivary cell? No, it appointed it to create the cell, fulfill its purpose as a salivary cell. There its office ends and the cell can be swept from the body as an eliminant.

The functioning of the woman's organism in response to the command of her soul builds an egg.

Precisely as the soul stamps images and impulses upon all cells for their purpose as they serve the body, the woman's soul stamps upon this egg every sort of imagery and impulse involved in supplying its part in perpetuating human kind.

Does that signify that she brings into existence either mind or matter in that ovum?

As to the matter, she only reshapes that; concerning the soul she makes upon it the imprint of

species, ancestry and her personal qualities, and leaves unmodified, because she must, the innate in spirit or soul—that which is universal, inherent in mind—the image of the perfect, and as it takes individual form, the image of the perfect for that individual. This is correctly stated as the image of God because it is the innate perfect that comes over from spirit in its universal and perfect.

There is a masculine cell now to be considered but it need not be examined in so much detail for the distinguishing feature in its creation is chiefly in the brief time necessary in its formation. We may say there is a moment when the element as a cell does not exist but through imagery of the mind, emotion of the soul and functioning of the physical organism, the cells are quickly built, with all the impressions and impulses stamped upon them to become, each one a perfect part in joining its complement to build a man.

Our objective standards of thought upon time, and space limitations upon beginnings and endings, upon growth and decay, make it almost impossible for us to conceive of some most vital truths.

We are taught to consider any great change in a thing as if it were ended. Even that which is called death is considered the end of individual existence whereas the individual moves out. The body undergoes changes but every atom of it goes on forever—the matter used as a body had no beginning either.

I have gone back to the beginning of the individualization of each one, in soul and body; I have shown that not so much as a cell can come into existence except from a cell strictly of its kind or primary cell that has the potency of a variety of cells that become integral members of an organ-

ization of an individual. I have scientifically shown that there is no evolution, the higher from the lower species but each thing must have been preceded by its kind.

It would sometimes appear that I had done all of this to inspire the question, "Where did the first parent of each thing come from if there is no descent of one species from another?" My reply is an intelligent one but it involves much training of the consciousness, training it, almost, if not quite, to the standards of soul or spirit which comprehends there is no beginning and there is no ending.

My answer: *There never was a time when the parent of any subject that exists did not exist.*

Appreciation and depreciation through effects of environment and other elements upon all embodiments are evident changes but that man is an improved monkey; or going back other billions of years, an evolved amoeba, involves a principle whose precedent is not found in the universe nor any member of it.

This is not a debatable subject, I have the demonstrations that prove to my satisfaction and would be ample in any instance where one could live it all as I have lived it; that each thing creates its kind whether it is a thought taking form in a cell or a thought sent out in the world, freed from a mind in a state of hating or loving.

You will not gather figs from thistles and billions of years intervening will not gather men and women from monkeys, apes and orangoutangs; but there is a law and possibility of the ideal, of each thing, which being known to man, enables him to produce such perfection in plant and animal that

they seem to be new species and will enable the man to manifest his own innate knowledge and power so that he will seem to have evolved into a God.

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## Community Interests Observed by Cells

IN PLATE number three we illustrated the multiplication of that cell which is the result of the two cells, masculine and feminine uniting; return to that picture and find the primary cell of the human dividing into two, the two into four and so on. Cell division goes forward, so that in fifteen weeks there is a great organization of intelligent individuals, each one lending its body for all the purposes of that organization; each cell holding in imagery the perfect body and persistently keeping itself in line.

Let us study a lesson on the community interest, and possibly become capable of perceiving our relationship to other human beings and all other embodiments.

*A leading thought in the lesson is a monumental conception of the New Psychology which has solved the problem of man's social relationship in this attitude; an individual's best interests are best conserved through his best consideration of and service to his fellow beings.*

Study plate number nine, a most beautiful piece of coral. I trust I will make myself better understood than was the author after whom I read when I was a child—or perhaps he did not know what the coral is. Any way he conveyed the idea that

Plate No. 9—Coral

Plate No. 10

Plate No. 11

the tiny but wonderful and beautiful coral animals made the coral. He remarked upon the marvelous result of such little creatures building the coral wreath and the coral island.

The coral is not something built in the manner that bees and ants and wasps build their houses; it is comprised of coral animals' bodies; each animal intelligently maintaining its relationship to all others in such a manner that the result is faithful to the pattern which the aggregate of their bodies is to fulfill. Their patterns are often taken from the sea vegetation in whose midst or near which they live, sometimes copying the bloom.

Moving in and out among each other freely yet always preserving the form of their aggregate is only one phase of their social considerations.

They adopt the dietary essential to the product of bodies that will possess the characteristics best adapted to preserve the individual and communistic life. They separate lime from the water to supply a quality to their bodies, still they intuitively keep a balance in their food, which they make into body substance that is imperishable even as life passes out of it and it crystallizes into great fields or masses of coral. It is known that marble, limestone and other kinds of rock are created upon this same ideal socialistic basis.

I have a friend who owns a mountain of marble that towers now high above the level of the sea, a quantity sufficient to supply man's mart of building material for the great cities.

Each tiny coral animal lives its little life to create a beautiful, imperishable body, which it leaves as a monument to the social principle, a tribute to love.

Tiny intelligent creatures of the sea gave their lives in ages of the past to create bodies of the properties to constitute this mountain of ideal marble, ideal in beauty, invaluable in its utility. Man should lay loving hands upon the products of the love, life and labor of Nature's intelligent, if microscopic self and he should choose to go forward to complement the work of the simple forms of life, conserving and fulfilling in his creations the beauty present or in prophecy in each one of Nature's subjects.

ACH wrought alone, yet altogether wrought
Unconscious, not unworthy instruments
By which a hand invisible was rearing
A new creation in the secret deep.
Omnipotence wrought in them, with them, by them;
Hence what Omnipotence alone could do
Worms did. I saw the living pile ascend,
The mausoleum of its architects,
Still dying upwards as their labors closed.
Slime the material, but the slime was turned
To adamant by their petrific touch;
Frail were their frames, ephemeral their lives,
Their masonry imperishable.

—J. Montgomery.

## The Perfect Copy Within

PLATE number one, top line, illustrates the primary egg cell of the sponge animal in various positions. That cell multiplies and ultimately becomes a complex organization, a multiple cell animal.

In the same manner in which the coral animals give their bodies in unison to constitute the coral pattern so also do the sponge animals. They do not build the sponge as something they make, they build it of their bodies. There is a flat sponge with prominences, another is easily identified as the toilet sponge; another the form of a tree and still another, cup shaped, known as Neptune's cup. One realizes that mind is the builder in all of these demonstrations and that nothing less than perfect knowledge for its purposes could have qualified the microscopic animal for such results in its faithfulness to the organized body of which it is an integral member.

The sponge animals of the species here illustrated form of their bodies these patterns and partake of the proper food that maintains the toilet sponge consistency while others reside in deepest seas and select food that will constitute a substance of the same analysis as glass.

The intelligent selection of food and holding the image of the patterns are two communistic interests in which the individual can best preserve and express itself, are the features which mind as a builder would here illustrate through the sponge animals. I would remind the reader of a cardinal instruction given in my "New Psychology Complete" which is this: The question one should ask

himself relative to every proposition is: "What relationship has the matter to my self-expression; are the opportunities of my expressing myself in fulfillment of my innate possibilities enhanced or prevented by this proposition?"

This may seem to be a selfish question; it is not; *for one can only serve his communistic or social interests the fullest when he is expressing himself the most perfectly.* Indeed, that question is the true test, it is the question every coral animal, every sponge animal asks and always receives the answer: *"Do and be that which is your own best expression for through that ideal expression of each one, we produce that result, the ideal organization."*

Since you have found pleasure in considering these bodies made up of co-operative animals, which are themselves comprised of multitudes of still smaller but intelligent individuals, which co-operate—each serving the best interests of the number and the collective number serving the best interests of each, I anticipate for you much more intense satisfaction in considering the human body, your own particularly, in the light of these illustrations of the coral, the marble and the sponge.

The cells, each a live intelligent individual, have resulted from that splitting up of the primary cell; and having the same parent and growing up together seem to have a reasonable basis of such congeniality and co-operation that they can form a unit and a harmony. In one possessed of perfect health this is certainly the cell condition.

All of those identifications I formerly had, of the body as a mass of bone and muscle and streams of blood and strings of nerves and coils of tubes, have been lost to the idea of myriads of intelligent en-

tities that give their minds and their bodies to organize the most complex but the highest type of co-operative institution of which intelligence can conceive.

The human animals (cells) give their bodies to constitute the body; they work for the body; each kind normally chooses the food and exercises to develop a body which in the most perfect way serves its purpose in being part in normal tissue of its kind.

In man there are nerve and brain centers. These are composed of cells whose bodies are in every way adapted to mental work—not like nerve and muscle and bone that have to take part in a supportive way, physically. These are the cells or the colonies of cells psychically equipped to receive communications from all of the cells in the body, directly through the nerve cells. The brain and spinal cord and nerve ganglia are the psychic centers with physical construction and relationships provided in every essential way with means to transmit orders to every cell of the body, and to receive impressions from each one. Telepathy, not "nervous reflex," is the method of communication. The nerve cells are equipped to interpret as sensation and they can translate a muscle cell condition or that of any other tissue, therefore they are the message bearers of all cells.

It is easily comprehended that the billions of intelligent individuals, the cells, would have a center to which each one directly or indirectly reports. See my essay on "Human Tower of Babel" in my book "New Psychology Pearls" for a clear detail of telepathy between cells and the organizations of the systems of cells.

I do not care to repeat in this book that which is printed in detail in my other permanent books; I do wish my reader to understand something of the mental, psychical and physical relationships through which the thoughts of the conscious mind affect the sub-conscious mind and cause it to affect the bodies of the cells, therefore their unit, the body.

Your thought attitudes, to which you consent, which you desire to hold, are the source of your buildings—this is law.

I suppose that everyone realizes that when he voluntarily thinks, he thinks with his brain. He has a profound subject which he revolves in his mind, reasons upon, in such an instance he feels that he is working with the fore part of his head; he believes he is wearing out cells. It is well known that images are held and ideas formulated in this portion of the brain, also, that there is a brain center for each kind of performance or each system or function of the body.

The imagery being held in the brain which is the psychical center to which the cells of the body report, and from which they receive the impressions which control their physical states, through controlling their minds, places that center in supreme mastership over the body. Every one knows that he can treat the imagery that comes before the consciousness either of two ways: He can entertain it, or dismiss it by calling in some other thought.

It should be apparent to every one that the volition has the deciding, the choosing power, regarding thoughts . A thought can be neutralized by dismissing it, or it may become a design for a building by being harbored. The treatment of thoughts is a

process of forming conclusions—the conclusions one forms with that department of the mind which reasons inductively and deductively and chooses, being also the psychic center, brings the designer (the objective image forming department) and the builder (the sub-conscious executive department) into that relationship, which must result in a building, a result in perfect harmony with the thoughts chosen or permitted by the volitionary department. This is the point where the finite in man dictates to the infinite in man. If the finite department exercises its senses and reason or intellect to originate designs, in as much as it is then only a finite architect, the builder must execute after a defective plan and produce inharmonious structures. We see these results in man's body and every other phase of his life, as disease or inharmony.

The soul possesses a department of innate perfect knowledge upon all buildings that pertain to the individual's life and can therefore prompt or impress the designing department, finite objective mind, with perfect ideas, supply the Vision and receive the approval of the will of the finite mind and receive back to itself (the soul) the design with the command to build after its appointments.

My most supreme lesson is to teach the man to pray with his own conscious mind to the innate department of his own soul to receive all copies for the details of his life's affairs. I know of no way to state it more strongly; I showed in these pages where the designer comes in touch with the builder, I exhibit the intelligent brain cells as the organ of conscious mind; I also demonstrate that they constitute the soul center to which all cells report and from which they receive their commands.

# The Soul in the Seed

A GRAIN of corn or wheat or a bean interests the chemist and food specialist purely for its outside, material value. With a keen edged knife layer after layer is shaved off and each one magnified by the microscope and a careful record is kept of the cell structure of each layer. In these outer coats we have the dead bodies of cells which fulfilled their office in life to prepare food for an innermost cell which in principle is immortal. After these outer cells have executed their life function, they leave their bodies compactly arranged to protect the inner cell, which is not to die but is to continue to perpetuate the corn, wheat or bean.

In cold climates there is a quality in the chemistry of these outer layers of cells different from the same seeds where it is warm the year around; this and other local featurs affect the quality of these subjects from the food standpoint. The food chemist has observed that after removing the coatings of substance more or less hard, that down deep in the center there is a tender heart, very different in its constituency in every way.

Another individual comes with his chemical and microscopic laboratory and examines just as carefully, the texture of layers, etc., for he, too, wishes to know all about his grain from the standpoint of utility. This examiner wishes to know many other things; he says this particular quality of grain is of a certain good class for food but he wishes seed to plant. There is much about this grain that he cannot disclose with his agents of test; somewhere in this grain an impression is carried which he

cannot see with the microscope; he cannot make up his report on reproductive value until he knows about the surroundings under which it grew. He says that he knows the grain of wheat, which he is examining, could never develop into rye or grass, but if it has grown up among such things, the succeeding grains may develop many chemical qualities and even the reproduction standards of neighboring grain, or cheat. He wishes to know, since this particular grain of wheat grew as beardless wheat, how many generations back was it a bearded wheat. He says he canot tell from his microscopic and chemical test, just how nearly ready this grain may be to return to renew qualities in its ancient ancestors, qualities that reduce the utility of the product.

Some one informs him that all of the history and prophecy of the grain are in that heart which he calls the germ, that softer portion so well protected by the outer. He then turns his most powerful instruments upon this delicate particle; although he finds life, it may as well be a dead thing for all that his standards will disclose. But he is persistent and declares: "Since I know that individual and ancestral impressions are in the grain, I must record the particle relationships in different grains produced under the various circumstances, and after I have these complete tabulations, I will know the history and prophecy of every grain hereafter."

He does not know the sort of defeat that awaits him any more than does the medical man who considers man physical, therefore, if he tabulates his physical conditions in one instance, every time in the future that he finds those conditions he will

know the same order or disorder exists; therefore, since he uses in the first instance a treatment that is followed by certain changes, he can consider that he has a scientific discovery.

Now the student of a grain of wheat tabulates every chemical feature and microscopic, as well, and especially of the germ by which he thinks he will disclose history made by past generations of that grain and the history it will make.

He, in other words, imagines that he can read the potency of that which he not only does not perceive, but that which he has not conceived of as existing, the soul of his grain of wheat. It has not been a possible thought of this man with his stand- and which is one of the two must usual: One, that God from his throne on high grows wheat after his own notion, the other, wheat is chemistry with ability to grow more wheat because it is matter that can take up matter and develop roots, stem, and leaves, and bloom, and seed.

Such an individual could not conceive of an *image in that grain of wheat's soul,* an image with detail of fulfillment not fashioned after its own coarser outer body.

He, with all the world of materialists, agrees with the psychologist on the one point, that past history and prophecy are in that grain of wheat. The physicist looks only to the matter and its particle arrangement, saying not only that matter is supreme but that matter is all. The Psychologist says: Mind is supreme and matter is its agent of expression; that there ar various spiritual phases of a bean's life as there are those in a man's; that a grain of wheat has a disposition; it has image and impulse for its future fulfillments and a potency

of mind and body to that end. These individuals are saying to all mankind and being answered at least by Mr. Luther Burbank: "You have studied my body enough, come, study my disposition from the standpoint of my species and ancestry and my environment; study these so you may know the images within me, out of which I build the bodies of my successors and shape their images for them; I have an ideal not yet fulfilled because environment and all haphazard situations have dwarfed or distorted me; I have been treated by man like the hog which is valued for its fat or I am chosen for my flower at the florist's estimate who pampers his pets; give to me my liberty to express all of myself in every phase of my nature so that I may attain my ideal; learn of me, learn of my nature; but this you can never do by searching in my body, seeing it, as if it began and ended in matter."

*My reader, what think you; is mind the builder?*

# Truth

RUTH is within ourselves; it takes no rise
From outward things, what'er we make believe,
There is an inmost center in us all,
Where truth abides in fullness; and around;
Wall upon wall, the gross flesh hems it in,
The perfect, clear perception—which is truth.
A baffling, and perverting carnal mesh
Binds it, and makes all error. and to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us. * * *
Therefore, set free the soul alike in all,
Discovering the true laws by which the flesh
Accloys the spirit! * * * I go gather
The sacred knowledge here and there dispersed
About the world, long lost or never found,
And why should I be sad or lorn of hope?
Why ever make man's good distinct from God's,
Or, finding they are one, why dare mistrust?
Who shall succeed if not one pledged like me?

—"Paracelsus," Browning.

## Nature's Wombs

IN PLATE ten we exhibit a seed pod which is cut open, showing the tube like connection attached to one side. One sex element exists in the seeds developed up to a certain extent in the pod; these seeds are approaching the time when they will close over and become very solid on the outside. Before sealing up if a certain thing does not occur, the chemistry and microscopic formation of the outer body and the germinal center may be as usual, but the image in that germinal center will not be complete; if that certain experience is omitted, there will be neither a picture of the subject, nor impulse, nor potency to reproduce its kind.

This experience is conception, a spiritual union in which the absent element (imagery and impulse) complementing those already present, are carried into the heart of the seed, every seed, and help to fashion in that germinal spot that individual which remains there in prophecy until that occurs which shall liberate all that is pent up in that outer shell.

It may be the honey bee or the humming bird that passes from flower to flower that fulfills the office of carrying the physical element, that is the instrument of the soul, spirit, intelligence, mind with its image, impulse and potency essential to the fertilization of these seeds; or this element may be carried to the tube from other flowers, by the wind. It matters little as to this, however, for our lesson is two-fold; first, mind with its imagery must join mind with its imagery; second, God or mind does nothing except through a physical instrument. Since this latter is true, gross man has

thought the instrument itself was the power.

Plate ten is a picture of one of nature's wombs in which a seed is built. A grain of corn in its outer part is another of nature's wombs in which the unfoldment of a new individual life begins—a tiny beginning in a tiny place perhaps but that is born there which may tower like a tree and reproduce itself upon that tree hundreds of times. There is knowledge and reverence for a subject that grows out of knowledge concerning another of nature's wombs, that which receives and makes possible the development of the seed (the primary egg cell) of the human. I choose to call this place the first residence of the individual.

I have yet to find the person whose reverence was so low that this study could make no appeal to him. Motherhood and the true in woman rise in the respect of every beholder of this picture, which I have exhibited at the hundreds of lecture courses I have given upon Mind the Builder. A mind is degenerate with impure thoughts if it is disposed to condemn this study. The botanist may teach pupils of any age, concerning nature's wombs of flowers and their fertilization and be approved, whereas, in the past, some who approved of that, told untruths to their children as long as they could mystify them concerning the source of young animals and babies. That knowledge most vital to the young is withheld from them in all of the sources from which it should be imparted, and the instruction, in all of its unclean interpretations, is passed out by older boys and girls who are already addicted to practices consistent with the information which they delight to give to credulous youth.

Every parent, teacher or custodian of a child

should take this book, go over all of its pictures and history of masculine and feminine cell; the primary cell and its multiplication. Supplement this with facts of anatomy and physiology that I can scarcely introduce into this book, "Mind the Builder." After this lesson of the man, compare man's unfoldment with that which I have shown in the various microscopic animals and subsequently, plants and grains.

The original single cell of the human has divided and every particle into which it has multiplied has partaken of food as does the amoeba, and has taken its place as membrane or body according to the appointments of the mind present.

One of the most impressive lessons on the chemical and other organic changes which cells undergo, under control of the mind, is in the instance of the child unborn or in its infancy becoming thoroughly poisoned when the mother passes through some untoward emotion, as anger, jealousy or fear. That the imagery of the conscious mind with its interpretations which cause emotions in the sub-conscious and thereby affect the bodies of the cells of her own body, I suppose is easy for my student to understand, and also, that the body of the developing child would on account of its relationship to her, both physically and psychically, be affected as much as her own cells, but it may not usually be clear to one that the mother after the child is born continues to affect her child by her emotions, except through creating her milk cells into poisons and injuring it through its food. I wish to assure every one that telepathy is the basis of interchange between mother and child until the latter has acquired objective language. After that, telepathy

is used to a degree, but before that, the mother's thought life is the source of the child's imagery and it has no more resistance after it is born than before. She places her images directly in the child's soul and it orders every cell to become organically consistent with that image. I heal diseases of children and adults because by my constructive, friendly thought I command their souls to create the organic changes which are essential to the patient's cure.

The original image, as it came over from spirit, may have ceased to be the source of the body and character building very quickly, after that spark of the universal began to be treated by the father and mother. The mother, of the usual sort with fears predominating, has made much impression unwittingly upon the soul of the new being.

Her thought attitudes, her conclusions create the expectancies in the child's soul; she stamps upon it the impression that its grandfather having had diabetes at fifty-five, so also will the child. The child and man may never be aware of the grandfather's history, nor that the mother had any such positive attitude, still the soul will go on and create his body in such a manner that he will at that age develop the disease; and this we have called heredity—it is thought force, the power of imagery and the power of the mother to stamp the image of form or deformity, order or disorder upon the soul so that at different periods throughout the life, these things will be developed as pictured.

Old medical teachings to the mother cautioned her against sudden frights lest she mark the child's body. Modern psychology teaches that the mother's thoughts, conclusions and emotions should all

be constructive upon all subjects for by her attitudes she is making the impressions upon her child just as if it were so plastic that her attitudes are as veritable commands which will be fulfilled at the time in her offspring's life as her conclusions mature.

The mother's ability, at this period between conception and acquisition of objective language, to impress the desirable and expunge the undesirable is almost, indeed, is absolute if she is psychologically trained.

See my chapters on "Heredity" and "Habit" for additional instruction upon this subject.

I wish to convey an everlasting and profound conviction as to the all power of a suggestion when it is accepted.

Everything in the situation is perfectly normal and probably will be natural up to the time when the child is to be born. Pain is unnatural and it is just as unnatural whether felt or not. To be under anaesthetic and not feel pain at this time is just as unnatural as to have it and feel it.

What has suggestion to do with it? So much that only for a suggestion, a conclusion of the human mind which has become the law and expectancy in the human soul, there would not be pain at childbirth.

What is that accepted suggestion?

The destructive suggestion connected with the mythical story of the Garden of Eden, the forbidden fruit and the serpent; according to this story, on account of her part in the "temptation" a curse was put upon her by the supreme power that tempted her, so it is alleged. The curse, that in travail should she bring forth her young. As a

result of that accepted suggestion, woman has held the essential imagery to cause her body to develop in a form that pain must occur.

Woman stamps that upon her child before it can think for itself, while it is still a part of her body and thus female bodies continue to be so fashioned that they must have pain. Every woman believes in her soul she must suffer at that time and it is a most difficult auto-suggestion to even modify in its severity.

The so-called uncivilized races who have not heard this story do not suffer pain. Study my various books that show the power of standards, particularly that one "The Valley of the Ideal."

There is remedy for this; it is in the hands of prospective mothers to change their standard upon this subject for their daughters and their bodies will be fashioned for the fulfillment of this natural office in the natural way. All offices of nature's reproduction elsewhere are with joy and man and woman should apply the New Psychology to remove this curse from woman.

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## Heredity

ONSIDER the man physically and you find all of the usual properties of matter; consider him psychically (spiritually) and you find him possessed of all of the general attributes of universal mind, that is, the same things that one finds in all embodiments, below or above the amoeba; analyze him fully and you discover that there is a phase which he mani-

fests, not found in creatures either side of the amoeba except in man. This which we often call man's exterior mind, objective mind or conscious mind—the department of intellect, reason, sense and volition, which is peculiar to man, is the source of his immortal individuality—that is, he exercises this department to impress the plastic self for permanence, and, since each one sees life and interprets its differently from another, he does create impressions upon that which life's experiences form, permanent self, unlike every other individual.

Returning to the physical, I said that in this he exhibits matter, which is possessed of its usual properties, even form, but each item that enters into the structure is of individual form, extending to the very cell and the aggregate of cells.

Examining again the psychical man, we find not only all that is present in universal spirit, but much that is strictly individual and he even manifests the universal elements in an individual way. To illustrate; all expression of the universal even through that which we call innate in the individual is art expression. One could name all of these arts and find their number small as compared with the number of mankind.

I wish to say, therefore, that each one who expresses his innate self, although expressing a widely distributed form of art, expresses it (if naturally) in a peculiar manner. It is this which makes you, you; and me, me. I might say, too, that in the application of the unnatural methods of education, this is the very thing which is assailed with every effort to destroy it; the methods of objective training from earliest childhood are adapted to repress all that innate individual expression—a direct

destructive assault upon individuality, through creating echoes and copyists; attempting to fit all of a single class into a common mold.

Looking once more at the objective mind department, we find many varieties among any number of people whom we observe. There are those who have one faculty exalted and developed. Again, some who show the least sort of development in each faculty, and others, who have lost the objective outer organ of a faculty, who seem to have keener perceptions in that faculty than other persons. For instance: I knew a blind woman who could perceive things with a higher degree of perfection than those whose eyes served their usual function. In any instance, this point I am now seeking is apparent; that as the form of the individual is peculiar, extending to every cell that enters into his make up; and his manner of expressing his innate self—his psychical department, is peculiar, so is the range and quality of his intellectual or conscious mind unlike every other. Nothing that one expresses is duplicated in another and all effort to make his conform to a copy must fail in that purpose though it may succeed in preventing him from being himself, thus spoiling his life.

Finding the three phases of each person are and should be peculiar to him, where do these impressions come from that mark his body in all of the properties of matter, the soul in its trend, and the volitionary department of mind—what or who made these marks and when were they made?

Suppose we examine a feature that is considered well classified in the realm of the ordinary physician. Let it be one who has tuberculosis, one of those cases we formerly said was so easily account-

ed for, where the immediate parent, say the father or grandfather had that same disease. Would the physician hesitate a moment to declare it a clear case of heredity? Then if you ask him what he means, do you think he would have any other reply ready except: "I mean direct transmission of the disease; and the disease itself being caused by germs, the transmission of the tubercle bacillus."

Let us carry along with this another mark upon the body. I have observed three sons in a family each with a dark pigmentation on the forehead and their father had the same discoloration in that location; one of these three sons had a son who developed this same kind of a spot and the three sons and grandson developed these at the same age—they were not apparent in the skin until a number of years after childhood. Is our physicist going to say a dark piece of skin was transmitted directly, the same as the tubercle? I, myself, would say, one came precisely as did the other.

I have known many instances of things not taking form in the body, in a manner to be seen, yet present in child and in parent as in these citations. Upon all of these subjects, I only wish to supply a basis of our proper discovery. There is the "family cough," the cough that never produced any result though it developed in sons and daughters at the same age that it had in parent and uncle or aunt.

I knew an instance where a wart on the face occurred in three generations, perfectly corresponding in each.

I was interested in a physical manifestation though not something organic in the ordinary use of that word in this form: A grandfather had a peculiar manner of "blowing his nose," blowing

until he produced a certain sound which seemed to be the crisis. This was exactly copied in a grandson; not appearing in the father; it was observed in a brother of the youth's father.

Is our physician, who so readily said the tubercle bacillus was handed over from parent to child, prepared to say a wart and a snort are literally carried over as physical transmissions? There is a law of transmission and it must be the same in all instances—has your student, working from the standpoint of things physical, solved our problem of heredity? Has he not practically said it is law when it hits but when it misses it is not explainable and he does not explain the wart and pigmentation coming down generation after generation—he simply says that it is heredity and "Now do not ask me any more questions, can you not see it is heredity?"

If a psychologist were no better prepared on his science, than we were when we called these material studies of ours, sciences, he would receive no hearing at all. It is expected of us that we prove our claims, so I, at least, do not make a claim until I can turn the strongest light upon it and be sustained.

Come with me now, physician and other investigators, and we will go back to our microscope and put on its slide, the tubercle, present in phthisis and all other forms of tuberculosis. For you who find it difficult to study with the microscope, we will make a photograph of that which is brought to our vision by the microscope, put the photograph in our stereopticon and magnify it millions of times and make that bacteria look as large as a hen egg.

I would have you then study the subjects I have

so clearly demonstrated in this book, the masculine cell and the feminine ovum; carefully consider them before they unite, then you will be positively certain that no germ of any sort accompanies either of these cells as they unite, therefore could not be present in their union. Should tubercular bacteria, or any other thing usually present in any disease, become associated with this blended cell or its multiplication, that would be infection; no one would call that hereditary transmission.

Sometimes I have realized that some members of my audiences were holding their breath and the most intense quiet was being experiencd when I was at this point in my lectures. Some were actually afraid that I was going to declare, that in no manner, nor in any form is there anything that is in parent or ancestry carried over to the child. To the majority of mankind, when you destroy the physical basis upon which they have endeavored to rest upon any subject, you completely demoralize them.

I find my students very deeply impressed when I have shown them that a wart and a blotch of the skin and tuberculosis all stand upon the same law; and by the time I have shown them that all heredity, as such, can do, is in some way impressed upon, is a presence in the primary egg and that nothing could be in the primary egg that was not in one or the other of the two elements composing it: Our examinations showing conclusively that no germ nor other matter could evade us, their whole basis of physical transmission as such is completely swept away.

It has been a satisfaction of my life as a psychologist never to have been a destroyer. I have

always refrained from taking away from an individual so much as an opinion in which he found pleasure or satisfaction, it mattered not how erroneous to me his position may have been, until I had every means of launching him out from his error that he might obtain anchorage in the truth. I would not destroy for any man the erroneous physical basis of effort to heal disease if I had nothing which is demonstrably true to give him in its place.

Did you ever stop to think how small an amount of character or intelligence is really necessary, in order to find fault, criticise and tear down? Ranting against a known evil or attacking others' beliefs can be done most extravagantly by those who have nothing to offer in the place of that which they destroy.

The whole medical world saw the folly ages ago in their teaching physical transmission but no one saw any solution of the subject. The result has been a division in the medical profession, some thousands treating all statistics upon "mothers' marks" negatively and others using the data to prove that some way the immediate parents or ancestry could affect the offspring upon an unknown principle but upon the same principle that the embryo may be impressed by the mother.

God, (spirit, universal mind) species, man as ancestors, remote and near, immediate parents, all have had access to and made impressions upon the imagery; all have participated in creating the images present in the mind of the masculine cell and the feminine ovum which unite to form an instrument for the expression of that soul that united these two elements.

Universal qualities of supreme mind, impressed the image of the new individual with pictures of the perfect in every respect, placed therein designs which we denominate the innate ideal; designs which are there forever; a copy of the perfect, which the conscious mind of the initiate into the New Psychology may aspire to receive for the vision, after which to build or rebuild the perfect.

That image of the perfect should be followed by species, ancestry and parents; not asking what were the markings, defective or desirable in the predecessor, but what is the pattern of the perfect in this new individual.

Ancestry knew nothing of the perfect in each new individualization, so ancestry expected to stamp its predominating tendencies upon its successors.

Ancestry could have had this standard: "No subject whose imagery I affect shall follow copy of my errors but the innate shall dictate the imagery of all my descendants." If no auto-suggestion held in any generation would compel the imagery of the perfect to be dethroned up to the birth of the child, his trend would be toward the perfect. Then if parents continued to hold the standard for the child, "only the copy from the perfect which is present within him shall be followed in his building," this would plant him right in the world. The child's ideal teaching, then, would be to look within for the guidance out of the department of innate perfect. If I may mention it, all the superiority of Jesus consisted in his looking within for all things of the highest. The acme of slander is in distorting his lesson, to teach that one must look without for the perfect pattern for anything the individual is to become.

*Hereditary transmissions can only occur as impressions made upon the image in the mind of the primary cell.*

Any form of body that can be impressed upon the body image in the primary egg, can be built by the mind of the cell and its multiple; it creates and arranges its cells, and this arrangement or rearrangement can take place in fulfillment of dates or periods with which any image is associated.

The body may be formed and in every other way constituted to favor any disease; the cells may function in such a manner as to invite infection by creating food adapted to supplying every feature essential to the development of a disease.

The desires and appetites may receive any trend or impulse through the influence of ancestry and parents who have the power to impress the mind of the cell which they form for the new individual. Disposition may readily be determined by the ancestry or immediate parents. None of these individuals may have any especial thought concerning the new individual, yet mark every phase of its being with the predominating things they live. The thoughts held at the time or just before and following conception may make some impression upon the new individual but it is very slight as compared wth that catalogue of things in which the parent predominates. "Living the Life" tells in the new being which means that the character already built, rather than a transient thought, affects the imagery which shall be built into form by the being.

A man who cares as to what his children shall become, their dispositions and tastes, must look further back when he is choosing their mother, than

to the period of courtship. The things she manifested the predominating emotions—the predominating things of every sort in her life ordinarily will tend to appear in the child. I use the word, *ordinarily,* because the extraordinary in this form may occur in a woman: Suggestions may be given by another or by her auto-suggestion, expunging all those records which she has made as impressions of the undesirable things in her soul.

The woman contemplating motherhood must not think that even if a man has become free from the desire for liquor to which he may never return, that it would guarantee that his children would not have strong desires for liquor. Nor should she consider that his reform, though complete upon any subject, would assure that his children would have an average chance as if he had never done those things.

One ceasing to use an image does not destroy it. A plan placed away in the soul's files may not be used again by the individual but when he creates in that cell a copy of himself as he was predominantly at some period of his life, the child's soul will build according to that plan.

To marry a reformed individual, either man or woman, is just about as dangerous for the fruits of the marriage as though the individual remained at the standard that was habitual—I really think it may be more unpromising, for with the hideous thing apparent, the mother might treat her child's imagery in such a manner as to create a repulsion for the undesirable thing.

However, this is a most optimistic situation; if disease and all sorts of things came over by actual

transmission in physical form, I am sure there would be little remedy—no one could know what to do. In our dismay we would pass laws requiring medical men to examine the body of all applicants for marriage license. To realize the foolishness of this, one need only recall that there are a thousand things dormant in mind, soul and body of which the physician sees no evidence on any occasion and not one time in a thousand does he correctly diagnose that which he does see.

Since we know that transmissions in the sense of heredity are through impressions upon the image of the egg (whether that is to take form as body in the arrangement or chemistry, or function of cells; or in disposition, desires, tastes or habits) one may take up thought attitudes and psychological practices to prevent the undesirable impressions and produce the desirable ones in the imagery of the cell; ever praying for the innate ideal of that indidividual's own soul to take form.

No informed mother will endeavor to affect her child's body to be like a picture she may possess. She may affect the body and reproduce a beautiful photograph but it would not harmonize with the soul and mind that are to use the body. Let a mother look upon all beauty—love the beautiful in all things but never aspire to build a certain body image into form. Let her live the suggestion constantly: "The picture of the perfect which I know is in this child's soul shall be fulfilled in all of the developing body and that same perfect self shall design and build its character and its mind."

Mind is the Builder: It controls the image and creates the cells to fill out the forms involved in the image; it prompts the thoughts that take form

in deeds that build character; the *will* of the man should co-operate with the builder within which is the Divine architect, Mind.

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## Habit and Character

IT IS somewhat startling at first to realize that we do the great majority of things that we do under no other excuse than that we have done them before; that we perform them in the manner we do because we continue to act unconsciously according to the way we originally practiced consciously.

Man in every respect that he is spontaneous, is an automaton and his automatism is fixed when he voluntarily chooses the thing (or permits it) and goes through its performance in detail. It would impress us at once, upon realizing this fact, that the spontaneous, involuntary, automatic, objectively unconscious performance becomes permanently established by repetition of the thing chosen and its manner of performance becomes attuned at its introduction. How important to choose to do only that which one would desire to continue and to voluntarily do that thing perfectly!

In every course of action or thought the standards of the voluntary become those of the involuntary. The thing chosen and the manner of its performance while in the department of volition will determine how expression shall continue when the sub-conscious or psychical department takes possession of the subject. After that period one need give no more voluntary thought to the subject; it

will go on without being directed by the consciousness.

This is the most fortunate principle in man when one has chosen the desirable and practiced expressing it perfectly. Nothing could be a greater calamity than to have done the undesirable and set that copy indelibly as the design over the soul to be automatically, spontaneously carried on from within.

What is this called which one does in thought or action automatically, spontaneously, involuntarily, even consciously so far as the outer will is concerned? Habit.

Habits are those things that go on because they were first chosen or permitted. What is it that causes habit? The practice or permission of the conscious or outer will mind. Why do the practices of the will mind create habit? Because the images created by the objective mind, while treating an action or thought, are impressed upon the soul; that which is impressed as image upon the soul becomes the design whose copy it follows in building conditions or prompting thought and actions.

Again what is habit? Habit is the spontaneous expression of that which the volition chooses or permits. Practically, what are these repeated practices involving, thought or action, or both? They are auto-suggestions, and auto-suggestions must go to the soul and after that they constitute the soul standards and they come up in form and action spontaneously the same in kind; the soul is the field in which our seed thoughts are sown and life is the harvest.

Standards of beliefs and practices are auto-sug-

gestions; auto-suggestions are expressed as habits; habits are the spontaneous expression of the soul; spontaneous expressions of the soul may be expressions of the individual out of his acquired self; the possessions of the acquired self constitute *character; habits are character expressions.*

*Thus man builds his own character out of the things he has chosen; his character is his spontaneous life, therefore, man is his own builder.* Literally, he is his own designer in his conscious, volitionary department and through auto-suggestion, he passes these designs over to his soul or subconscious department to have his design built into permanent expression.

Man's virtues or vices, his health or disease, his disposition toward happiness or misery, his temperance, intemperance or abstinence, his desires and appetites, his standards upon all subjects, have been first auto-suggestions.

You may readily see why it is so easy to put on habit and why it is so difficult to dismiss it.

It is a law that an auto-suggestion shall promptly take form in the soul. That which is built by the soul is presumably for the permanent man and one's soul deals with things chosen by the will just as if it were building the man after his own idea. Anyway the soul takes charge of the design and one must use the formula and principles of our "Perfect System of Healing and Culture" in order to remove from his soul that which auto-suggestion has made a part of himself, has made into character.

Habits, like clothes, may be put on at will; but they can only be taken off by that process which will remove the design, the images, from the soul that are involved in the habit and place there the

desirable plans.

Analysis of this subject of habit is equivalent to analysis of the acquired department of the individual. Analysis of the individual has been given in many places. We disclosed the fact of the innate ideal within him, in his soul; we described that exterior mind where sense, reason, intellect and volition reside and now we are studying that middle stratum, the acquired self, the department of character, the seat of desires and habits, the controlling power over the body. This middle stratum or acquired self is in the sub-conscious department of mind, subject to being treated by the outer mind through auto-suggestion; it is the veritable dump ground for the conscious mind's conclusions; that outer finite self that assumes at times to be capable of itself to form the plans of the desirable. This middle stratum is also subject to the images in the department of the innate ideal and from it could obtain the designs and push them up into the conscious or volitionary department, there to be performed and become the basis of character and habit. The acquired self is made predominantly of the errors of choice by the conscious mind under the dictates of sense—sensation. Man's character usually exhibits, therefore, sense, sensuous, sensual habits, things to be enjoyed chiefly for their play upon the sensation. *To have in the department of the innate self the potency of the perfect is of no consequence unless character partakes of the elements in that department.* It is only that which one makes into character that counts for anything.

You can easily understand me now when I say that only the spontaneous man is estimated. You

do not consider that one has any asset in good manners when only by his observing thought and care can he exhibit them. If he is in a state of abstraction and has occasion of test and he is discourteous, all of his formal thought exhibited in your presence after that would be considered something he has put on—whereas spontaneous courtesy comes from within and you esteem him accordingly. If you find one is compelled to watch himself all the time in order to tell the truth, you have no respect for him for truthfulness. You say, the right sort of man is spontaneously truthful.

Why enumerate illustrations! You already realize that we classify the individual according to his spontaneity.

Every demonstration in music or other art is judged upon this same basis. Until proper art is the character of the individual his most perfect imitation will curse him. He must live it until his spontaneous expression is the beautiful art, so that he will not be a mechanical, an objective, an imitating performer. It is quite impossible to create a profound conviction in another of being that which one is not in his character.

The very best performance, the most perfect rendition of that which should be in the character but is not, will always fall short of the blessing and pleasure to others. Why cannot one be deceived; why can one not receive as much blessing from a well performed thing, which has not its source in character, as he can from one who speaks or acts genuinely? Because soul looks to soul for life; one who only mechanically performs, not having lived it, conveys no life through it. He must first live life into it. One cannot be deceived because the

pretender telepathically conveys the truth to others the fact that he is pretending.

With all we say about character which clears up our understanding, the world some way has believed that one's character is what he is; which is true, and that some way one is born with it; God made it and its possessor must abide by it—regret it if it cause him pain and be thankful if he can manifest good to a passible extent.

The New Psychology showing so definitely how character is built of the thought conclusions and the things one chooses, must supply comfort and reassurance to all who would care to scientifically build character.

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## How Habit is Formed

ABITS are of the mind and soul—that is, they are mental and psychical. Habits must manifest through the body, of course, because it is the instrument of the intelligence that uses it. There are many habits that pertain to the body in acting upon and over the body; there are other habits that are exhibited through the body in which the intelligence carries the entire body into a performance. A surgeon sharpens his knife—acts upon the knife itself; he cuts with the knife and thus manifests through that instrument. Credit and blame are often extended to the instrument in such a manner as to cause one to think that the instrument is the man. When this is the attitude then material standards are adopted with the hope of changing the body, just as the surgeon might have a new weld or new

temper put in his knife because the wrong limb was amputated or because an unnecessary operation was performed. For all corrections, we must look back of the instrument to affect the intelligence that controls, builds and directs the instrument. Habit is a thing voluntarily chosen, or by the voluntary mind permitted, or approved. The majority of things we are and do outwardly, need correcting and although they have been named habits by many teachers, no one has taught a scientific formula for overcoming the undesirable nor for their replacement by the desirable. You note that I do not condemn all habits. Many have heard so much against habits that they never suspected that the best we are is our code of habits, as well as the worst.

When you see how a habit is formed, you can go back over the course, uproot it, and replace it with correction.

Children, and grown up folk as well, do many things because other people do them. Almost any single thing can be used through which to illustrate the whole realm of habit.

One chooses to smoke a cigarette—finding a shortage in individual love for the good and true and beautiful; with an adaptability to become an echo rather than a voice, this person, male or female, chooses to do as the rest and to smoke a cigarette. It is an unnatural thing; it matters not how degenerate the individual has previously become in thought and action although it is best adapted to that sort of an individual, it is not harmonious. The fact is, that only a code of low habits in thought and action, can make it possible for one to choose or consent to smoke a cigarette

even if he, or *she,* is with others who do it.

Being neither food nor drink, nor air, nor clothes, it is repelled by something from within even though the outer will has chosen it. That protesting power is the innate intelligence. It makes its standards known by impelling but not compelling. It prompts but does not control the outer volitionary department.

Choosing to smoke is voluntary and the contrary prompting within ceases and the acute illness first experienced disappears. It may be more or less difficult to pass over these stages but the repetition of any practice has but one end, that is, to impress something within that is involuntary, something stronger in its demands than is the outer volition. It is discovered presently that some power demands a continuation of the practice with an insatiable desire and appetite. This is felt in the body but there being no power of chemistry to desire, we look to the mind, to discover what mind it is that creates this demand. We at once disclose that it is sub-conscious and even when one wishes and wills outwardly not to do the thing that has been done, this sub-conscious demand becomes stronger and stronger, overwhelming that which chose the practice in the first instance.

We observe that the same principle is applicable to all forms of bad habits or evil practices. I doubt that there was ever a child who at the first received drugs of any sort without repulsion. The drug standard has to be driven upon each individual even if it is shown to be essential afterward. I have seen many instances where it was necessary to give some whiskey, some morphine, some cocaine and even a cigarette, after beginning to treat the

habit to which the patient was addicted. It is not a proof that drugs afford the proper basis of therapeutics, because some people recover with their use and who would fail to do so without them. A habit becomes a vital part of the individual—that is the sorrow of it when it is an evil habit. The habit may be essential to his existence and at the same time be so destructive that it will cut the life short. Readjustment in curing habit is most vital. To compel abstinence, which is not a cure of habit, may be most dangerous.

No proper cure or readjustment can take place except through psychological processes in correction of any bad habit. If one is to treat habit safely in himself or others he must know the psychology of the subject.

That psychology is shown most clearly in this lesson. I have shown that it is an impression that is made upon the soul—that the soul is the seat of habit; that it compels one to continue to do that which he has chosen repeatedly to do.

Cure depends wholly upon withdrawing the images and neutralizing the impulses which are being fulfilled in the practice.

Suggestion given by a second person, while the patient is passive, constitutes the only scientific method. However, thousands have cured themselves by their own suggestions after I have taught them that the volition can choose new standards and place them over the sub-conscious, and bind new habits of the desirable sort, upon that department.

# Personification of Thoughts

YOUR mind reverting to the preceding pages will be impressed with the supreme power of the image; you will realize that a thought is a seed and its reproductive potency is as great before it has taken form in matter, in bulk, to be perceived by the senses as afterward; you will be fully reminded that all forms have been preceded by images, therefore a mind that is now creating images is fulfilling the first step toward perceptible facts and forms.

If an animal of any sort were entirely cut off from all imagery from the instant of its birth it would grow into the literal fulfillments of the images that had become impressed upon the primary cell from which it evolved and those conveyed to it during its embryonic life. You must know that this is purely hypothetical, there is no possibility of any live thing being cut off from telepathic images—not an amoeba nor so much as any cell of plant or animal body could be completely out of rapport with minds of other creatures and their images which would modify form and action.

The chameleon has a power common to all live subjects; it changes its cell condition and its pigmentation instantly by calling to its imagery department a picture, usually suggested by environment—hiding, although lying exposed upon a lady's green dress copying its exact shade and as perfectly blending with the blue which she may afterward wear—or it may choose to copy her gold ornaments or other jewels. All creatures follow this same principle, even man himself; however, almost all

other individuals have to unfold, grow more gradually into the new form or state.

An animal, bird or fowl moves into a new community and proceeds to become naturalized; very soon it has a new coat. This is not produced by environment rubbing off, attaching itself to the individual; it is an unfoldment from within; a new image impresses the minds of the cells which constitute hair or feather. Mind is the Builder.

All live creatures are constantly building new conditions and forms out of the images conveyed into the local mind; images are the creations of a mind functioning in thought.

*All forms are materialization or personification of thoughts.*

Man is the highest individual order and he alone is capable of choosing the thoughts which he makes into a person. Imagery, involuntarily, is thrust upon every other form of life and the subject has not the power of selecting the images after which it shall build.

Mind, not matter, is the builder, but one who accepts the standard that matter is the builder will create with his mind just such a result as that which a sense standard will produce.

The thinking mind of a human being permits, consents to, approves of or chooses the thoughts which he personifies. He can neutralize (when he knows how) the inharmonious plan involved in the imagery of those in most perfect rapport with him; they cannot affect him with their word pictures nor telepathy.

*Any man or woman, who is not possessed of personal charm bears irrefutable evidence that the thought life with its predominating emotions has*

*not been true and good and beautiful; any man or woman beautiful in personality carries in the presence that evidence, pure cause and effect, that a thousand million men and women judging and testifying opposingly could not shake; that evidence, the positive certainty that the thought and emotion and act, the life, predominates in the harmonies—the true and the good and the beautiful.*

This could not be true if man were built of beefsteak and potatoes—in that event he must make matter of first importance and look after the quality of his food—he would live a chemical life a material standard, a drug standard.

In plate eleven we have the two standards (the builder is the same in both instances) side by side. Florence Nightingale, the grand character of history who loved; and Bridget, the Bruiser, who has many descendants with their standards similar to hers, that is, that man is his body. Those who hate and lie and steal and dissipate, because their thought must take form and action, develop personalities similar to that of Bridget the Bruiser.

No one would claim that the difference in the food comprising the dietary of these women accounts for the difference in their personality.

Of course dissimilar imagery, the personification of different thoughts, creates the difference in the results.

Sometimes a human arrives at the conclusion that, antagonism, warfare and destruction (evil) predominate in this world—he declares there is no such thing as the "all good," even doubts that there is any good. *I know that good predominates.*

The misapplied good becomes evil but outside of man there are few sorts of creatures whose minds

are filled with images whose prophecy and fulfillment are hideous.

Picturing the hog, calf, rabbit and man at certain stages, usually is done to prove the descent of man from the lower animals, really demonstrates that there is an architectural principle and plan utilized by nature in all of her organizations. Up to a certain point the primary egg cells of all of these subjects could proceed along the same lines, casually speaking. Accuracy compels us to admit there is not a correspondence between any two cells of either pair of these animals.

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## Diseases as Habits

MANY forms of disease recur from habit and habit is the largest factor in the symptoms or manifestations of diseases. In chronic disease every feature is maintained by habit.

One should recall the things we have said about habit. Habit is not something pertaining to matter. Where there is habit, intelligence has been impressed by repetition and in response to repetition has continued the same demonstration.

Habits within the body ,since the body is made up of intelligent cells, must be cell habits, therefore when something continues to be manifested it is due to the fact that image and impulse have been conveyed to the mind of the cells which automatically repeat the phenomenon.

In chronic disease of every sort there are many conditions that no longer have any aggravating

causes. While the acute stage existed the cells began a consequent practice which they continued after the cause was left far in the past.

Tumors, sometimes through obstruction and pressure, cause cells of various organs and systems, sometimes of heart, stomach, liver or kidneys or nerve centers to perform very erratically and other systems and organs through their cell sympathy or adjustments become deranged until the whole body is in a most inharmonious state; the sufferer has many sorts of chronic diseases.

A surgeon should remove the tumor; usually this is not only the quickest but the best way to deal with a tumor. The surprise always is, why do not the disorders disappear which were caused by this foreign body? Because there is nothing in a surgical operation to remove the images from the minds of the cells; nothing to train them out of the habits of inharmonious sort. There is usually another operation and still another in the effort to become liberated from conditions that were thought to be dependent upon the original tumor.

It is most surprising that they do not study man a little, at least, coincidentally with their study of the body. A little intelligent observation in the proper direction would show that even a mechanical condition could set up all sorts of psychical manifestations.

It is most essential to recognize the fact that the cells produce in their bodies and with their bodies that which image and impulse in their minds would warrant and habit rules them in their actions therefore determines their states and the state of that organ, system or body that they comprise.

This analysis demonstrates chronic disease as practically a psychical condition of the cells, primarily. This is true even if an organic state has also developed which is consistent with the states of the minds of the cells. The chemical and other forms of organic states of the cell bodies can only be corrected through an effect upon the minds of the cells. The cell minds are controlled out of the soul center; the soul center looks to the volitionary department to originate or approve of new images and pass them down. We disclosed elsewhere this truth that the voluntary mind has no ability of itself to create proper images for the body but it can receive those images out of the innate department, approve them, then pass them down to the soul in its building department and thus modify conditions through supplying new images and impulses to the cells and send them to forming new habits.

Mind is the Builder and must be consulted and its formulas applied if a new form or condition is desired in the body.

The New Psychology, treating as it does with the laws and formulas of building, will prepare its student for destroying all old imagery that is undesirable and equip him for selecting the imagery to constitute the thought life, the personification of which will give to him the body of health, the countenance of beauty, the magnetism of charm, the mind of keenest perception and a character most superb.

# Soul-Culture

THE compound word, Soul-Culture, is made up of "Soul," which brings us at once to the religious phase of man, and "Culture," which belongs to the mental and physical. I will use these terms to comprehend *all* that man is, and since *I* am defining my words I cannot imagine the presumption of student or critic who would insist there is something yet in man beyond and over all that of which I speak. I have defined Psychology as the science of the Soul, then proceeded to show the relationship of man's will, reasoning or sense mind, and his body to the Soul. My books are faithful to that order, definition, and relationship. All of my lecturing, writing and suggesting have been preparatory to a large conception of the whole subject of Man Building, under the title of Soul-Culture—Soul, the religious side, and Culture, the physical and mental. I am now preparing the simplest demonstration of the science of cultivating the mind and the body into harmony with the laws of the Soul so as to perfect the powers of the individual up to the fullest possibilities, potentially in his Soul—spirit department.

I have many ways of knowing that if a man were brought to the perfect demonstration of his potentialities, he would have attained the heights of ideals and nothing more could be desired. This potency is within him and its manifestation is dependent upon himself. How he may attain all is fully comprehended in Soul-Culture.

By potentiality I mean an inherent presence that is intelligent, powerful and is under impulse

to express a perfect body, perfect mind, and superb character. This expression is dependent only upon permission. Think of it! a deformed body, or diseased; an inefficient or uncontrollable mind, in the presence of a supreme power and intelligence which is under the impulse to bring all to perfect standards, and only awaits permission. Permission of what? The permission of the individual's mind, for man can *will* to hold images in his mind of all sorts of diseases, all sorts of fears, and all kinds of limitations (this is set forth in "Mind the Builder"), and these are hindrances to the expression of potentialities.

In the grain of wheat there is a potentiality of roots, stalk, branches, and fruitage, all up to the perfect, and there is an impulse in the Soul, in the single germ cell of the wheat to unfold. That which we call cultivation is giving permission.

A great student and scientist, among other wonderful achievements, has shown a thornless and spineless cactus, and yet he does not claim to have added any potentiality to the prickly and fibrous cactus we find on the desert. Indeed, he studied the inherent presence, the nature and possibilities present, and proceeded to provide an environment which would permit these potentialities to be expressed. He added nothing to the cactus—it needed nothing but liberation. As if to answer prayer and aspiration, after he had worked a long time to show the smooth, tender, edible cactus, and had proved that the mean and useless desert product had in every cell of its structure the potentiality of that beautiful, tender, and useful vegetable, a mining man in Mexico informs the world that there is a territory in that country where this identical

cactus grows wild, abundant, and luxuriant, without thorn or spine; and is eaten by man and beast. Cultivation never brought anything past its inherent possibilities, but cultivation has caused the revelation of those, and we stand in awe frequently at the marvels.

The government in reclaiming the desert is providing the right conditions for many kinds of agricultural and horticultural products to show the powers and attributes present in the individual seeds and species. To satisfy the taxpayer that it is right and worth while to provide for irrigation of the arid region, the experiment stations point to a "common apple" or "scrub" fruit or vegetable as it has developed under the effects of the soil and climate of the redeemed district, and all of this shows there is even in the seemingly poorest specimen a potency, which under favorable conditions, can express all the properties of the best.

Have you ever seen the grand draft horse? Have you ever given attention to the handsome cattle, or the typical, beautiful sheep shown as prize animals? If so, did you think of the wonderful truth that the wild pony, the cattle of the range, and the sheep of the mountains, all held their potentialities?

If in flower, vegetable, fruit, grain and animal there is a potentiality which needs only permission to express, which is given it by those who look into the nature (Soul) of the specimen and meet its laws of expression, and all that is divinely beautiful and great becomes manifest thereby, surely it is right to assume that in man, right within him, is also a potentiality which if his nature, that innate in his Soul, were understood, and the laws thereof observed, individual man and the human race

would reach the typical heights, supreme and divine, in all the phases of man.

All of the different forms of physical development in vegetable and animal kingdoms were attained through permissions given them after the experimenters knew the nature of the creation. Is the *nature* of a thing some peculiarity of its body? Is there anything characteristic in chemistry, which being understood, would lead to a treatment to develop a superb organism out of an inferior? Chemical analysis proves practically the same chemical elements in all forms of structures, and if Mr. Burbank had devoted his study to the acid, alkali, iron, lime, magnesia and sulphur he would never have brought about a single demonstration of a superior fruit or vegetable. He studied the life, the nature (the Soul), and he believed in the potentialities inherently present.

As the horticulturist, agriculturist, and the breeder of animals esteem the life, intelligence, nature (Soul), and all accept the spiritual presence as supreme over the matter or body, so does the Psychologist (Soul-Culturist) think of man as Soul or spirit which is supreme over the matter and is using the body organism as its instrument of expression.

If the body were the man, we would necessarily, when regarding him as a chemical mass, deal with him as we would with matter as we understand substance. Assuming some chemical element absent we would pour it into or upon the body, adding to it. We would not grant individual forms, functions, powers, or manifestations; we would attempt to fit all to the same mould—the same standard for all. You reply: "Man has been treated by

his fellows upon that basis; his diseases have been named after a classification of symptoms, and there is a catalogue of remedies where those symptoms exist; he has been treated as a chemical mass, and as a tree to be pruned and propped." He has been treated, if he is to have health, as though it must be added to him from the outside, and if he is to have knowledge, it would be in the nature of something added; that there is nothing superior or supreme within him; therefore he must tap an outside storehouse in some way.

The Soul-Culturist (Psychologist) is perfectly willing that man should be treated as the scientist treats his fruit or vegetable; know and recognize the inherent, the innate and provide for its expression, which is the unfoldment from within.

But this at once conceives of man as spirit, and the inherent in spirit is to be supreme over the matter in which it is incorporated. Then, if spirit, there are laws which it fulfills in all of its expression or being, and if it is supreme, it should, if liberated, bring all, including its instrument, to its standards and laws. This we know is fact, and therefore, we find spirit, even the Soul of man, operates under the law of *harmony* if permitted its natural terms. Giving the Soul its normal as to harmony, then providing it with its terms regarding the body, it would bring the body to the perfect standards of harmony too. Then, there is mind which reasons and comes in contact with the objective world through the senses—has volition—and can exercise the office of selection. This mind is also an agent or instrument of the Soul—if it is brought to the standards of the Soul, perfect harmony must be over the mind as well as the body.

When the Soul's inherent standards are fixed over all, we find a unit of physical health? It consists in establishing the Soul's inherent standards of harmony over all that the body is chemically, electrically, functionally, structurally, etc. How is this to be done? Man, having a department of free will, may think with his mind and perform acts which are not consistent with the Soul's standards, and so experience inharmony, even disease in body or mind. Since choosing the wrong imagery and doing the wrong acts cause the disorders, then order can be produced and maintained only by his thinking and living in accord with the Soul's inherent standards.

But, you say: "Having habits (thought and action long established), it is impossible to think and act so as to become normal—besides, if once right, could one continue so?" I am grateful for this question for it enables me to tell you what Soul-Culture is, and what it is for. As regards the health, since the establishment of the Soul's inherent harmonies would cause healing, Soul-Culture has formulas by which these harmonies are brought to the mind and the body. Soul-Culture processes bring all the Soul's potentialities into expression, and the *harmonies* comprise just one form of these. Suppose knowledge and power are inherent in man: Soul-Culture must solve the problem and cause expression to the utmost.

This essay has accomplished its office if it has convinced you of the powers present within you, and I am quite sure our formulas prove effectual in bringing them into expression.

# Intuition, Its Range and Practicality

WHEN an animal proceeds along its course of action, intelligently attaining its ends, even to perfection, that is by the exercise of instinct. It is sometimes stated that progress and development are not possible in the animal because it has the perfection in the direction of its tendencies, being guided by instinct.

Degrees of perfection of skill have been attained by the animal under training that the animal had never shown before, all of which goes to prove to the Psychologist that there is in the animal this perfect knowledge, else practice could not make the execution perfect.

There is that in the animal called instinct which guides and preserves, yet in the domestic animal that safe dependence seems to be lost or depreciated. His association with man in taking objective training cuts him out of relation with his instinct that in his wild state protects him.

However, when man has wished to know about constructive principles, he often has obtained his scientific revelations from the animal. Inherently the animal is a scientific builder. That natural spontaneous impulse or propensity which moves the animal toward the actions which are essential to its welfare is called instinct, where as the same powers, attributes and principles in man are called intuition. That instinct in the animal is adequate for the entire range of its deeds or possibilities, I think no one doubts, and that it need only answer to the within to meet all of its individual possibilities. Finding a corresponding quality, though under a different name, in the man, it seems only

reasonable that the man should receive the practical value from his intuition that the animal does from its instinct.

Every one must perceive that I ascribe all superiority, and fix every hope and possibility, in the spiritual (religious) department of man. Realizing as I do, the supreme power, scope, and practical usefulness of a life wherein intuition has its liberty of expression, I could not stop short of giving you this Key and impulse to unlock the door of your Soul, from which perfect guidance should come. There are many such chambers—many directions in which the Soul of the man can demonstrate in a divine way, but in such a brief space I feel I must center upon the subject most needed by every one.

If intuitive knowledge is perfect, then any one being guided by it is safe. The voice of the Soul has been called "a still, small voice" so long that few people suppose it can be heard at all, except out of the department of conscience, and every one knows the perceptions of the holdings of that are very inadequate, which is no credit to conscience, but to the conscious perception.

In "The New Psychology Complete," a division of this book, there are practical formulas given for access to the Soul's perfect knowledge of the future (future of the individual's experiences while in the body), and "Mind the Builder" gives the methods of obtaining the Soul's expression in the healing and building way, and here I wish to make it as plain how to apply intuition in guidance.

It was not formerly comprehended to increase intuitive guidance, because it was not understood that there might be more knowledge and power

present than were being used, and, of course, there was no supposition that man could increase his innate knowledge. It has been frequently said that women are more intuitive than men and some men more than others; while every one thought it a blessed possession, they also supposed they had to abide by the degree in evidence.

I wish to be understood at the outset: I do not undertake to increase the intuitive knowledge or powers—they do not need it. I do give you a scientific method of increasing their expression. My books are all written for the average individual not the specialist, nor even students. That which I say upon this subject can be fully understood and applied. You may need to read it many times before you realize it all.

At this time I know of nothing so much needed by every one as a safe and dependable guide. In the history of my office, covering a period of upwards of twenty years, I have met with many people with mental unrest or actual upset, all sorts of unhappy emotions and strange vicissitudes. I have seen marvelous demonstrations of the balancing, harmonizing power of the Soul, and of our methods.

What are the methods? The needy one sits quietly in my Morris chair. I sit back of him with my hand on his forehead and suggest—pray in the form of command; that he will permit the harmonies of the Soul to become established in his body and his mind; that he will remain calm and peaceful, constantly looking to his Soul, trusting it to exercise its supreme providence over him.

You ask, what has that to do with the subject of causing intuition to have expression? The situa-

tions are parallel—literally this: The indivdual believes with his mind that his Soul has perfect knowledge inherently; that through intuition it can impress a prompting for guidance of a course of thought or action, or through inspiration can impress the consciousness with its full knowledge. *This idea is valuable to an inventor, musician, artist, mathematician, or other aspirants after superior knowledge.* One can sit passively while the command or communication (prayer) is offered to his Soul by another, or he can on frequent occasions sit quietly by himself first desiring this impression to be made upon his Soul; or best of all, he can *live* the one suggestion—pray without ceasing—that his Soul is the immediate source of perfect knowledge for his guidance, and his mind and body shall be in accord to perceive and obey the intuitive guidance.

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## The Soul's Picture Gallery

N arranging my ideas, conceptions, and scientific revelations concerning the inherent Self, I can best present a description of that which has helped me to a great degree, under the term, "The Soul's Picture Gallery."

This imagery, or picture department of the Soul, like all other departments, is perfect to whatever extent it remains free from suggested pictures. Oh! when man has only his heritage, his spirit in its nativity, or he is developed in accord with spirit's laws, he will be a veritable God! My scientific knowledge supports my intuition that he has this possibility of reclaiming his heritage, and

climbing to a development in accordance therewith.

These pictures, native in Soul's gallery, are the Soul's ideals—ideals or ideas from some source precede everything that ever takes form or becomes fact, and I take it that it is the purpose, and should be the business, of this life, to make real the Soul's innate ideals.

The Soul has an ideal upon every subject that pertains to the individual's life, and these ideals essentially are present from the beginning of his individualizing. These perfect ideals are present in the individual whose life is unseemly as in one whose life is beautiful. In the latter more is permitted to become real; in the former the true ideals are repressed. Man's heritage not ever being lost (this is consistent with potentialities already treated upon—never being lost, though repressed), all of his training and aspiration should be to come into his own, through expression.

Whenever there is a realization of something in perfect correspondence to that picture in the Soul all of one's being declares it is right. In many instances, we bring into form an image, that grew up in the conscious mind purely out of sense desire, and we have difficulty in obtaining the inner approval.

No, we cannot find peace unless we materialize, realize or personify; that is, produce the fulfillment of some ideal inherently present or that which is in accord with the principles of that innate presence. I can scarcely imagine a clearer setting forth of God in man than I am showing in this writing. In previous pages I have shown the potentialities of God in man, and now present the fact that the very images, ideals, that characterize all spirit, are

present in the Soul of man, and the same essence is in the individual ideals. The reasonable question is, why then does a man ever depart from these ideals and potentialities? It is because he is possessed of a free will, which is a faculty of his objective or sense mind. He can exercise choice in living objectively in that attitude to his subjective to receive all impulse and guidance out of his department of perfect knowledge, or he can prefer the conclusions of sense, which are based upon the reasoning from sense data which, of itself, is undependable.

But wherever we are, and whatever our false standards, and however defective our education and our acts have been, the ideals are still within, ready to be revealed, ready to fit as pictures to the fulfillment, whenever we choose to permit the delineations of these inner concepts to so fill our consciousness as to cause construction of perfect forms.

I know I am offering the remedy for all suffering, even to griefs and heartaches. Not within my recollection has there passed a week in which there has not come one or more persons suffering the most terrible agonies that can come to the human being.

Every man's occupation in life could have a perfect safe-guide in the ideals of his Soul and he can believe this in a way to learn to perceive the ideal as plainly as did a pupil of mine, who heard psychically the correct rendering of a piece of music she had been practicing. She had awakened early in the morning, but before taking up activities, she seemed to hear, yet better than her ears had ever heard, the rendering of the piece of music; she

knew it was perfect. When she went to her piano she reproduced it, and again was perfectly sure that it was correct, whereas never before had it satisfied her.

She could have played it over the old way and declared it was correct until her Soul would have ceased to protest, yet she would have planted inharmony, for the appointments of her ideal would not have been met.

Many others have come to me with heavy disappointment, who said they chose a profession or trade that they knew was not according to their promptings, but they had determined to make it a success any way. Defeat came, and so life was shattered because they endeavored to compel an artificial in the place of the ideal. Many times they think it is too late to begin, but I have treated and taught many to the full demonstration, that their gift was only covered up; the ideal was still there and could be realized.

But the suffering from these disappointments, so far as I have observed, is so light compared with the agonies which follow upon the individual's final conviction that a certain man or woman is not the personification of the ideal companion, the individual held in the Soul; actually having to realize that the original of that most important picture has not been found. However, there were many reasons, on account of some grand traits, attractive personality, position, influence, or wealth, or other reasons why the choice was very politic, and "marriage has always been called a lottery anyway." They, in other words, suggested false standards to the Soul, and overwhelmed it until it ceased to protest.

"The New Psychology Complete," the portion given to the "Chemistry, Magnetism and Psychology of Love," is to instruct and save people from the auto-suggestion that because there is chemical and magnetic attraction between them they are, therefore, adapted perfectly to each other. I am sure the sensations that opposites in sex have felt when they were together have been the source of most of the determinations to compel the false to fill the true ideal.

Possibly you do not need these thoughts, maybe several thousands of my readers do not need advice along this line, but if you had seen the complete body wreck and insanity and moral depression in just one instance, where I have seen hundreds, you would justify my writing, if out of the multitude of readers, one who is on the verge of determining to force a substitution of a false for a true ideal, should by these burning truths be caused to decide to live and be true to his or her unfulfilled ideals forever, if they are not personified without straining. Straining, making allowances, holding fond hopes, self-deception, and a few other such efforts might cause a seeming resemblance to ideals that are in accord with the Soul's knowledge of harmonies, but nothing one can do creates the thing itself.

Just as the Soul has pictures, up to the ideal, upon everything else touching the human life, it has its ideal for its physical body. While the body is below the standard of good health there is unrest in the Soul—it wants its ideal realized in its physical instrument. Man has not asked for the inner standard, and certainly he has not asked the inner power to establish its standards. He asked me

formerly, when I gave drugs, what I thought he might reasonably have as a body, and then left me to add to his body that which, in my opinion, would give him as good a body as I thought he could have. I had studied anatomy, physiology, and medicine; I had dissected bodies alive and dead, and according to that source of imagery I drew a design for my patient's body. If his color were not up to the taught standard, I gave him coloring matter; if lean—well, I had learned while on the farm that if you made a hog take more food he would become fat—why would not a man respond in the same way? Of course, when demonstration went right opposite our medical theories, I explained that the patient must be an exception, for surely medical teachings could not be in error.

Yes, as long as I had physical standards, I consulted the physical, and when I became disgusted, as does every physician, fortunately I looked beyond the instrument to its master, and there found the perfect ideals as to the instrument, the body.

In this busy, practical life, wherein we have fixed our standards at quick, physical, material results, unless we become thoroughly grounded in these principles, we will not persist in the formulas involved in the law of growth and attainment.

We conceive of a power being present that can create the body ideal, so we decide we will give it one day and night to reconstruct tissue or dispense with habits and take on new habits and if all does not take place in the instant, our faith and our formulas are abandoned.

# Scientific Prayer

THE chemist, who has thousands of times produced a certain chemical combination by certain procedure, is absolutely sure that his formula is scientific—he has accurate knowledge of how to produce that fixed result. No chemist ever lived who was more safe in his formula, and more inflexible in his attitude, than is the Soul-Culturist (Psychologist) regarding prayer.

He knows everything he attains is because of prayer, and that he attains and obtains nothing without it; he observes the phenomena that occur to people who do not know they pray, such as those who live in constant fear and anxiety; he notes that they bring to themselves often the literal thing they fear, or if that is an impossible thing, then it is something else equally disastrous. The Phychologist knows this to be a clear answer to prayer, even though the recipient does not regard his mental attitude prayerful.

It is quite certain that though he does not voluntarily request the thing, he expects it. It is for us to show that *expectation* is the immediate factor in the results; that one can formally pray for one thing but fear to a degree of expectancy the opposite and his fear be answered, while his desire is defeated.

I do not give some distorted definition of prayer in order to make it cover our purpose—prayer just as it has been defined is our standard herein. However, we will see more in it than ever before. Prayer, in a limited sense, has been considered a petition, a beseeching, or entreaty for favor, and of more or

less short duration in performance. The full conception reveals that the predominant, voluntary mental attitude and the state of the involuntary constitute a continuous prayer and that every life is an incessant prayer and all the states of individuals are fulfillments of prayers and this fulfillment is because the predominating mental attitudes are as definite commands (prayers) to the supreme power, which is the immediate executor with power and function to create the thing prayed for. Every life is a demonstration of the science of prayer as is every man a proof of the law of suggestion. That latter law is just as fixed, that a suggestion of disease produces inharmony according to the kind of suggestion, as it is that a healing, or proper developmental suggestion produces harmony for-in either instance, a supreme power that obeys suggestions executes in perfect accord with the character of the suggestions.

In prayer, by which I mean not necessarily the formal prayer, but the predominating mental attitude, we do not have an evil supreme being that answers our fear prayers and a beneficent supreme being which answers in giving the desirable or things hoped for. The Soul-Culturist (Psychologist knows that the same Divinity is the immediate creator and answerer of prayer, and that this supreme power is faithful to give the individual the realization of his mental images, although we are just as scientifically certain that it is contrary to the inherent nature of this Supreme Intelligence to do other than bless the individual's life, producing and preserving harmony in the three phases of his being that is, in his body, mind and soul.

We must in order to be understood, speak clearly

concerning this power that answers prayer—the predominating mental attitudes.

First, let me call your attention to the fact that every man has faith; no man has greater faith than he who lives in terror and apprehension. He believes in the power of something that can bring him the thing feared and he also acknowledges he believes it is the will of this agency to bring it to him. This power, as he interprets it, may be in one form or another; it is sufficient at this time to note that it is a concession that there is a power and a disposition in all instances where one dreads or fears, or lives the negative attitude. He feels also that his faith has become knowledge, as to the power and will of that agency of malignancy, when he has realized his fear expectations. The pessimist shows to have faith, so far as his life is concerned, only in powers that are adverse to his happiness or progress.

When the Soul-Culturist declares he knows that the immediate power that touches an individual's life is a supreme power, with supreme intelligence, so far as the individual is concerned—with all the attributes conceivably Deific—let no man misrepresent or distort this declaration, nor draw inferences not comprehended in the definite statement, that the *immediate* power which modifies body, mind or character, or answers prayer, or controls or affects the individual, in his own Soul. I have not said there is no other form of this power's expression, neither have I said the power as it expresses through and over the man has not source or relationship, but this will be treated further under "Religion."

The man with his outer will, his reasoning, his

imagery, his aspiration and desire, his voluntary prayer department—all comprehended by the term "Objective Mind"—need look only to his own Soul. The Soul has no limitation in its power to bring an individual to the fulfillment of his ideals, and even the ideals of the Infinite, which the Soul is; yet, it does not *compel* its fullness to be expressed, nor could it do so and still leave man's objective office of choice free. "Mind the Builder" shows distinctly how the images of the mind which an individual chooses to hold become prayers, commands, designs, which the Soul builds, so this phase of the subject needs no further treatment.

Prayer as a form and praying as a duty, have had over-attention, formal and duty praying has never brought anything of itself. My mission in this thesis is satisfied if it burn into every one's consciousness that it is the thought lived, the imagery held—that is what a man is, or will become. It is not a spasm of anything, nor the flash of image, nor formal prayer, nor the incidental act, but the prayer one lives, that he is.

If the predominating thought is negative, destructive, or neutral, then deterioration is in all the phases of the being. If optimism, positive, constructive, voluntary thought predominates, that individual is *building* in all of the phases of his life, including body health, mental perception, character strength, occupation or business life, social life. Why is this? It is the law of prayer—that which a man lives in his thoughts, words and acts, that he is.

The exact laws of prayer being fixed, and therefore, dependable, we can now bring ourselves into such practices as will undeviatingly bring us the

things desired, unmixed with the untoward.

Under the program of the average life there is much doubting, dreading and fearing and some little happiness, but most all with some alloy. With that program they have very imperfect health and powers. Could we find the individual whose thoughts are all sunshine we would unquestionably find in that one a state of perfect health. Since those happy persons are so few, we need some method of impressing the prayer answering power to establish the body in health and the mind in peace. Let us find a place of beginning. By analysis of the psychic and mental man we have disclosed that the prayer answering or building department is subjective; that it is susceptible to the impression of the prayers made to it by the will-mind or the suggestions given by another while the aspirant is in the passive state. These prayers must be in accord with the desires of the one who receives the suggestions or prayers; there being two factors or states, each bringing its kind of answer, one or the other state must exist, either desire and expectation or fear and expectation.

There can be no expectation in a degree to effect results in the absence of faith. We are bringing the object of our faith so near to us that we can comprehend its will and its power and the law of its action and therefore, I believe Scientific Prayer presently will mean: *We desired and we obtained the desirable.*

One can believe that his Soul is the supreme power in his life; he will live the attitude toward it so that he will obtain that which he desires. Until that development takes place you should train into a passive, receptive state, while a second

person presents, in audible and also telepathic form to the Soul, the definite thing or change wanted.

In all I have said as to literal fulfillment of prayer, or the equivalent, coming in answer to the predominating thought, or to specific prayers presented in the passivity, while assuring you of the power in the supremest way, I was, of course, not forgetful that all must occur with perfect regard to all of the laws. Spasmodic praying, living an attitude, prayer in the passive state, none of these, nor anything else, can set aside the law that is in the nature of the things comprehended in that which is desired or feared. Neither desire nor fear would cause the body to go up instead of down if one stepped out of the window. Nothing in mind will set aside gravity law, but by co-operating with it, may have its agency. No form of praying or living a mental attitude can cure the body by setting aside Nature's process. By prayer we bring all that we are to harmonizing with chemical and functional laws, then health harmony results. No prayer or living an attitude will bring a man business success contrary to the laws of business success but through the right imagery or prayers, suggestions, he brings himself and all else involved into accord with those laws.

The true ideals, the true purposes, being held, causes one's telepathy to affect the best conditions of other men's minds so they become agents to fill their place in one's business life. If you expect every man to be treacherous this is equivalent to a prayer that you may be brought into rapport with those who will betray.

Live an attitude of faith in man and your prayer affects your Soul to commune and communicate

with the worthy ones and the worthy in all.

It is the Soul that answers prayer, for it builds, it creates; it is a divine chemist, a supreme machinist, it is the telepathist that gives the impulse to another Soul to bring the mind and body in accord with you so each may fill his part in the other's life. The Soul inherently knows principles, it will give you conscious knowledge of those if you pray believingly and live toward it as if you believed in it.

Oh, then you say, trust is another factor in attaining your desire! I do not know of any power anywhere but that fails unless it is trusted, and of all intelligent powers, I know of none more responsive to faith and trust or dependent upon them, than is the human Soul.

With absolute faith, perfect trust and aspiration, all of which are attitudes and activities of the voluntary mind, "ask for whatsoever ye will"—your Soul will create it or bring it, consistent with the laws of persons or things involved in the fulfillment.

Healing by the Soul-Culturist (Psychologist) is by prayer and that which is comprehended in prayer only. He does not pray for hallucination to such an extent that he will deny the body and all matter, therefore saying there are no inharmonies or diseases of the body.

The scientific Soul-Culturist begins by admitting disorder which is indicated by certain symptoms that may be manifested in body or mind, usually both; next, he believes his own Soul is able and willing and the only power that can directly affect his body. He has accurate knowledge that the Soul can be treated to make the corrections so he turns

his mind in an aspiring way toward the Soul, desiring and expecting that through the processes in which the Soul is absolute master, harmonies will be established. He knows he must live this prayer which is a mental attitude of faith, trust, and aspiration, continually; an hour of absolute doubt of the good outcome, or a fear that other disorders will come, is an intense prayer of faith, which compels the Soul to create after another design. This is the way a Soul-Culturist cures himself by prayer. How he is cured by another through prayer is as follows:

He, as before, believes his Soul is the power and he trusts his Soul but he feels that perhaps with his diseased body, his mind is not capable of aspiring or desiring the proper change. He is not sure that he can present the right design or put the full impulse upon his Soul. He, therefore, simply leaves it to another, who utters audibly, the prayer descriptive of the ideal desired and this leads the mind of the patient to a conception of the right sort. The operator also telepathically impresses the Soul of the patient with the impulse to create the changes that will produce the harmony in body, mind and Soul, perfecting all to the ideal. The Soul-Culturist knows that prayer and answer are on a scientific basis.

Finally, there is another thing besides faith, trust, and aspiration that is fundamental in prayer and fulfillment; that is the recognition of growth or unfoldment. Soul is an answerer of prayer but always upon the building principle. It pays no tribute to spasm, miracle or a mushroom growth. It is certain we have great need to recognize the developemnt into the harmonious states, rather

than demand, because one knows where and what is the power that heals, that it shall set aside its order of construction. This latter it cannot be made to do, for mind and body have to be cultivated into accord with the inherent laws of harmonies of the Soul before bad habits are replaced by good ones and ill health by perfect health.

Again, you see the definition of Soul-Culture, which brings by its terms, the physical in touch with the spiritual or religious man.

The Soul-Culturist voluntarily prays without ceasing; he prays for all he would have; his prayers are all constructive—holding not the imagery of things he would not desire to have realized.

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## Religion

"Not one holy day, but seven;
Worshiping, not at the call of a bell,
But at the call of my soul.
Singing, not at the baton's sway, but
To the rhythm in my heart.
Loving because I must.
Giving because I cannot keep.
Doing for the joy of it."

TO SUM up what has been said under "Soul-Culture" and "Scientific Prayer" would state a clearly scientific position on Religion. The first definition of Soul-Culture, embracing the spiritual (mental) and the physical phases of man, must comprehend a religious interpretation. This is a scientific basis for the highest practical conception of religion, for it presents a method for the grandest development of the man's spiritual nature, and it is so scientific

that the fullest attainment of man's possibilities may take place whether the man has a correct conception of a Supreme Being or not.

There is much good for the average man, though, in this further setting forth for I know many people are under the condemnation of others and some condemn themselves, because they, not finding it possible to accept the forms and certain prescribed theological interpretations, are not counted religious.

I suppose it will be accepted anywhere as correct to say that if any individual holds religious attitudes and does religious acts, he himself is religious, whether he limits or classifies himself under certain creeds or not.

Let no one injure himself by passing false judgment here, declaring the above an opposition or antagonism to the creed—I have no concern with regard to such situations—my mission is to render man a superb service by taking him out of a state of condemnation, for no one can make any progress while the auto-suggestion of "being all wrong" with no honest way of becoming right, is over him.

You ask why I am so determined to ease a man's mind upon a subject that the majority of teachers devote most of their powers to cause him to become desperately uneasy? I reply: Because a man's Soul is the immediate source of his body health, mental power or poise, and the state of the Soul reacts upon the Soul itself. The mind, will or conscious department, that is, the conclusion forming department, suggests to the Soul, then, out of the Soul a man involuntarily acts; that is, without further consulting the will—after a conclusion is formed, the Soul impels the mind to continue to

think in accordance with that conclusion, until a neutralizing conclusion is formed and by reiteration put over the Soul. Now, if a man suggests to himself condemnation, his Soul proceeds to condemn him in all phases of his expression.

Every department of a man's affairs and all of his states are demonstrations of this condemnation. He does no correcting, he does no building while under an overwhelming negative, condemning suggestion. His Soul is confused. If this negative suggestion pertains to something vital, such as a conclusion that his nature is not even in accord with his kind, then he is altogether destructive toward himself and everything else. A suggestion that a man is not religious is against the very nature of man, for he must be religious. He reverses all that he normally is when he comes to the absolute conclusion that he is not.

*Never was there an individual who ever loved anything that had life in it, but that he was religious.* The more one loves, the more religious he is, and the wider the range of his self-forgetting love (by range I mean the more capable he is to perceive life in its myriad forms, on into ideals, and the invisible), the larger is his religion.

Why is this, or how can it be? Briefly, but faithfully, Religion is an attitude toward spirit, an attitude in accord with the inherent nature of spirit. The inherent in spirit is to love and receive love. Never has spirit expressed its inherent attributes according to its nature except in a love expression. Creating is a loving act—all the laws of nature's expression are but varied forms of love expression. Man can have an attitude toward spirit which is not religious, and not all of man's expressions

toward spirit are religious by any means. Man is free to change his natural expression altogether. That is why I said any man who has ever loved was religious.

You anticipate me—you are saying: "Then according to the scientific religion of a Psychologist, or Soul-Culturist, man's attitude to man must be religious, for science demonstrates man is spirit." That is precisely what I wish to state above everything else, that man's attitude to man is religious, and should become altogether religious. It is man, he is the spirit, that needs man. Man needs all the encouragement of appreciation and praise—the inpouring from another's Soul; universal spirit has no such need. He needs the faith and confidence, he needs the love of fellow spirit, and the equal need is that he *give* all of these.

Let all who love, really love, be lifted up, for no man can ever again say you are not religious. If you could not accept the published theology of others, no longer count yourself an outcast. There is not that in published creed which would prevent one from being somewhat religious—there is not that in them all which gives to the adherents a monopoly of religion. The religious nature is the primary nature of man.

To understand the "Soul-Culture Religion"—the conception that man's attitude to man is religious—I will recite some history and our interpretation.

There is a story of a young sculptor, who was so weary with travel through the rough country that he rested at the foot of a large stone cross on the side of the hill and went to sleep and while he dreamed he had a vision fairer and more beautiful

to him than it seemed possible for the Soul to conceive.

"I will tell my dream in marble," he said. "Here on the hillside by this cross I will place it that the hearts of men may be touched by its beauty."

Not only the cross, but a spring near by, was the occasion of many visitors.

He had received from a great sculptor a gift of a flawless piece of marble. Just as he was ready with chisel in hand to begin, a man from below called to him, prayed him to come and help him raise his overburdened beast that had fallen. The sculptor, laying his chisel down, started to give aid when he again saw the vision more beautiful than ever. He grasped the chisel and called to the man: "I work a great work and cannot delay."

An old woman came dragging herself up the rugged way, and said: For the love of her who bore you, I pray you help me up this path."

The sculptor looked hastily away, making the same reply as before. When people asked him what he was making, he would say: "I carve so fair that the marble will speak and none shall be told." He constantly refused to give help, excusing himself by saying he was doing a special work for man. Yet, each time he refused, some flaw would appear in the marble.

His execution progressed and on the day his task would be completed, an aged priest called feebly for a drink from that spring, beseeching the kind service so that he might be able to drag himself to a cottage where a sick child lay to whom he would minister. As the sufferer continued pleading, the sculptor said: "I work a great work, I cannot delay."

"What is your great work?" asked the priest.

The sculptor pointed to his marble—the form of a woman stooping in tender pity to raise the sinner prostrate at her feet—and proudly made reply: "I work the supreme work of love."

At evening the sculptor threw down his chisel. "It is done," he exclaimed. "With my hand I have wrought supreme love." As he spoke he stepped back to view his work. He stood by the cross to look upon it. But, brushing his hand hastily across his eyes, said: "What is this? Where is the pity, the tenderness so beautiful in the face of the woman?" The face was the face of stone. No Soul was there. Slowly he realized the truth.

In despair he hurled his strength against the mocking stone. Through blinding tears he laid his hand among the pieces of his broken love. All night long he lay in bitterness of grief, and when the day had come all was gone—hope, vision, the marble, even the stream and the sky, and he could only grope his way to the cross and cling there.

Every one was kind to him and brought him something and presently he was able to understand all—individual need. From all distances they brought him their griefs, knowing he could sympathize and relieve. He became known as "Brother of the Cross."

In his old age he asked them to bring him a piece of marble.

"He is old and blind and will not know," they said, and gave him a piece of shattered Love.

Again, day after day he carved, joying in the feel of the marble under his hand, yet often stopping to give a cup of water to the suffering. Finally, there came one whose grief and suffering could not be

relieved though the sculptor tried. The sculptor said: "I am old and blind, let me bear your pain."

The traveler laughed a low sweet laugh. "That is the one thing," she said. "The joy of your bearing has made me free."

"Ah! if I might see your joy," said the sculptor.

"You have seen it already—you have found it in every Soul to which you have brought comfort. I am Love." She led him to the marble, opened his closed eyelids, and lo! the face of the marble and the face of Love were the same.

In this touching story, you have in its first portion when the sculptor excused himself from the service of humanity and did the forms, the parallel with all who enter into form but not the feeling, though they may be classified as religious and the world goes on in need, suffering and neglect; those who could serve, but in delusion make excuse and point to the forms they practice, must come to the same despair as did the sculptor when he realized his life's work.

In the second portion you find the Soul-Culturist's answer to "What is Religion, and how shall we demonstrate it?"

I desire to be understood, and I believe I will be and not bring pain to any who have a religion involving many formalities. My attitude is not critical nor condemning. Indeed, my chief regret is that all the orthodox do not show a faith in the teachings which I myself had until it became more than faith—knowledge. If the professing world had faith in its own teachings it would teach spiritual lessons through physical healing by the very powers they claim to believe in. This would be a practical religion and I do not believe in all the

years of my practice there has been one individual treated but that was thereby caused to seek an understanding of the power that healed him.

I have not said this is the only religion; I have not said this is all there is of religion; I have not said ours (prayer) is the only method of healing. (I have said there is but one power that heals.) I have told you scientific truths, therefore, one can go in perfect confidence and apply our teachings.

Jesus was a religious healer, not a theological one. He showed that healing rested entirely in the individual and if the individual had the sufficient degree of expectancy he was healed of even organic diseases, just as all are at this time who have faith and are brought into their right mental attitude.

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## Sing Your Own Song

HANTICLER just as far back as he could remember, had always announced the approaching hour of sunrise, and as faithful as Chanticler was to prophecy so was the gracious sun to rise. Chanticler associated the effort of his song with the fulfillment of day so that he was sure that his song was the cause without which all the world would remain in total darkness.

All common creatures envied and ridiculed the proud, kingly bearing of one who lived only in the confidence of his vital, individual importance to the world. When the contemptuous, uncomely, brutish, covetous ones plotted against his beauty

and led him into conflict with a violent force which they hoped would, at least, humiliate him (destroy his faith in himself), the first thought of Chanticler was the gloom that must be cast upon the earth, since without his song the sun could never rise.

When his bodily beauty had been torn from him he seemed to emphasize more than ever that his purposeful life was not in the exhibit of his beautiful physical adornment but in his voice heralding the dawn. Then the merciless, selfish fowl mocked him, saying: "Gallus can only crow, he has no song; only the nightingale can sing; Gallus has no plumage, the golden pheasant has all of that beauty."

They endeavored to dishearten Chanticler by the show of the golden pheasant, but he only proclaimed the louder: *"It's my song that causes the sunrise."*

Chanticler became all the more confident and persistent with opposition, then the evil ones plotted again. This time they would show him that he had no voice of song. They would entice him deep into the forest where he would hear the sweet melody of the modest nightingale. *Though they declared his voice coarse and that he had no song and that song was given only to the nightingale; that they scorned all of his pretensions, Chanticler was not changed from his purpose.* He paid all tribute to the love and beauty and grace in the nightingale's song and welcomed it as the sweet, soothing song of the night, a complement to his song that brought the day which dispelled the night.

In the parable of the birds and fowls we have all of human life; among men, the good who love

and serve and forgive and their opponents who would take the blessing at the hands of the loving and yet place every possible obstacle in their way; rob them of their confidence in themselves and their purpose; degrade and mar and mock and turn to jest all that is noble and beautiful in the teacher and in his teachings. In the day when Jesus was spat upon; when his motives were impugned and shorn of his beauty, so in this day, envy, falsehood and ingratitude are extended by the multitude to all who would elevate, dignify and lead mankind to majestic thought, word and deed. The cawing of the crow and hoot of the owl and the shriek of the hawk to turn harmony into discord, so as to prove that there is no music, is like the human malignity that interprets magnanimity as pretense and spontaneous beneficence as shrewd calculation for personal ends.

It is never my preference to portray that misapplied good force, which all evil is, but my disposition to treat all subjects with truth and justice compels me to display the opposition offered from many sources which impedes ideal achievement. The idealist who denies the existence of opposing factors misleads his pupils. The true idealist believes there is a predominance of good in each, therefore in all; he believes even if something within the man consents to commit an error that the error has its source outside of the man; that innate self is perfect in its ideals, therefore through forming acquaintance with error he compares that with the perfect within. This experience leads him to work more upon the principle of unfoldment from within and less upon additions from outside.

Enthusiastic Chanticler, filled with a purpose

and convinced that he was a cause in a stupendous effect, was never lacking in courage. Even if mistaken as to the real mission, since he had courage and confidence he was a great power. He was aggressive and progressive, qualities absent entirely from the blinking owl and the noisy, destructive, cunning, imitating crow.

The New Psychology teems with *practical* idealism.

I have this message for each one: *There is something for you as an individual to do; you have your song and you must sing it.* If you do not sing your song there is a sun in your life and a sun in another's, perhaps many another's life, which will never rise. You may speak deploringly of obstacles—if you do I shall try to silence you for all real obstacles are helps to the real end.

Crows, blackbirds, owls, bats, mocking birds, quacking ducks, gobbling turkeys, clattering guineas and neighing jackasses are ideas or people that are rated as obstacles but are too unworthy and insignificant to be more than ignored—they are as the gnat which would tickle the elephant's hide. Then you ask what are the real obstacles that are worthy of notice that would hinder one from singing his song which are helps, not hindrances.

First, an imperfect instrument—the absence of the perfect instrument with which to express. An obstacle? Yes, that which holds the great privilege of aspiration, effort and training into fitness. To train mind and body to the perfect adaptation to innate commands and their fulfillments is the purpose of individual existence, therefore to sing one's own song is the purpose of the temporal life. Individual unfoldment can only take place through

one's song being a service. One's own sun can rise only through his enunciating his prophetic song and yet he has no dawn until he creates sunrises for others. Let me say this a little more tenderly, yet convincingly, than ever I have spoken to you before; you have a song that you can sing and that you must sing and that I know you will sing. It is your own individual song and you will set it to your own music and you will compel darkness to disappear and cause the holy sun to rise, the sun that shall light up and give warmth and cause human life to fructify in riches.

Do not try to sing another's song. Do not wait for another to sing yours. The world has been haunted with echoes long enough—each trying to sing another's song.

I am fully aware of you to whom this message will come. It is not as if you had never desired and aspired to become yourself. I know you have launched out but without the rudder, the New Psychology principles, and the propeller, the New Psychology formulas. You floundered and foundered among icebergs or met with many a grinding amid the drift. You have had to steam against the current of common beliefs, run counter to conventions.

I know you have a glad new song, a song of regeneration through choosing the thought, word and action consistent with the image within. I know this song, this your own self expression has already inspired you to many noble purposes and deeds—I write to you now to tell you it is worth while to be steadfast in faithfulness to your ideals for you will reach a point where you will see achievement in every thought, victory in every

hour. I know you are endowed within; imbued from on high with power and knowledge of deific potency and portend. Believe then, yourself, that you are charged with a mission: be self-assertive; claim your kingly heritage; take your high place; there are such crowds still grovelling that there is much room for dignified, majestic man. Be proud of your body because it is the residence of your soul, but see to it that you choose the thought attitudes that will create a body worthy of the high esteem. Exalt your intellect because it is the sentinel over the soul and the soul's chosen instrument of self-expression.

Realize that all of your being is sacred, sacred to you. Remember that to ghouls there is nothing sacred, they deal in rottenness, and if you have something or are something more heavenly beautiful than usual, these mixers with death will endeavor to contaminate your most precious possession. I warn you; to that grade of manhood nothing is sacred and they do not hesitate to degrade in your sight all that really is beautiful to you.

Chanticler was assaulted by the ruffian that envied all that was beautiful and who was a natural enemy to love; yet the victim with torn and bleeding and soiled body arose to call into existence once more the light and warmth of day to bless the worthy and the unworthy.

You simply cannot know me and remain discouraged or disheartened—you are sacred; you are beautiful.

# Voice or Echo

THAT principle in nature which provides for individual forms is overwhelmingly convincing that individuality, its creation and preservation is an innate law over every expression of mind. In the study of cell life, in the simplest form of animal or vegetable, there is most apparent that wonderful faithfulness to individuality. There may be the aggregate of individual forms that comprises an individual, but that collective individual respects each integral member. The human body is such an aggregate: There is not a cell of any tissue but that has its life to live and is a voice which is heard.

Nature has sufficient respect for all of its members to recognize every integral number.

Mankind is possessed of will and choice and therefore can depart from the natural. In a most unnatural manner human beings dominate each other so that among men there are many echoes but few voices. Objective methods in all departments of instruction tend to create copyists—mere imitators. Many theologies have led in their methods, therefore it is not any wonder that parents and teachers have adopted the same.

The home is organized very early on this basis; one shall be the voice, the others are echoes. During the period of courtship there may be a mutual naturalness in which each respects the other's individuality and encourages its expression. After the lovers are united, a promised co-operative, complementary life becomes a competitive one. Each promises to help the other to express all that is innately possessed, but they forget that, quickly, in

the presence of the tyranny which has been acquired through the principle often found in the departments of theology and learning.

The psychology of this subject is the psychology of slavery, the process proving out which shall be the recognized voice. Copyists are created in the schools; when the victims enter upon art or professional study, if it is music or other arts the teacher demands that one shall be his disciple and that he discard the other teachers; if one enters upon the study of medicine, he must copy the thing just as it is practiced—schools and societies compel him to be an echo of something already said; never a voice to have ideas and create methods that could be inspired by his own soul. Social life is upon the same basis—recognized leaders, the rest are echoes. All departments of municipal, state and national government are upon the basis of a few voices and many echoes.

To realize that this is all unnatural, one need only look to the innate potentialities in each human soul. His highest right is to be himself. That he accepts the decree of a violent force which intimidates him is not any proof that he could not express an individuality. He often imagines it is the power that is nearest to him, physically, that robs him of his liberty, his power to be a voice. If he works in some department of construction he thinks the people who employ him have made and continue to make an echo of him, so being a laborer he fights capital. The cause of his being an echo dates farther back—back to theology, parents, schools and government, and all other departments of competitive, not co-operative life.

The effort to be a voice over others instead of

being an individual voice, permitting every one else to be his own voice, is the primary cause of human discontent. In this strife the modest, gentle and sympathetic retire which gives place to the vulgar, the vicious, the noisy tyrant. Human discontent is primarily due to the absence of each one expressing himself.

We mostly appoint our objective minds with the department of sense and intellect to be the voice and our souls to be the echoes.

The individual usually uses his objective department to compel the intuitive department to accept the sense voice and become its echo, and the great human disaster, inefficiency results.

My final plea is for the individual to study the science of man, the New Psychology, so that he may choose to do justly by his own soul and enthrone that department of innate, perfect knowledge and power and thus appoint the supreme voice over his entire being; thereby he causes his objective life, its thought, its body, its deeds to be the echo of that Divine Voice.

# My World, With Whom Shall I People It

WHO has not felt as if he had cast pearls before swine? Who has not felt that his exalted thought was despised and the sacred in him desecrated? Who is there who has not had that rankling in his consciousness which made him, at least temporarily, feel embittered toward and estranged from his fellow man? Out of the emergency created by the experiences comprehended in the above grew the conception of the "holy of holies"—a place sacred to the individual, a place which those who would desecrate cannot approach.

Every woman, every man has made exhaustive effort to bring another or others into relationships to herself or himself who, by inherent law, must forever be excluded; sometimes an interpreted duty prompts such an effort and sometimes it is only from policy—that which promises to prove remunerative. Individuals have attempted to apply the same standards of test, attempting to open wide the labyrinths of their souls to admit a pleasing or profitable associate, that they exercise when selecting friends or contracting a business co-partnership; they do not realize that "my world" cannot open its doors as the business world may. The innate self, the "Valley of the Ideal" repudiates all such standards and one must suffer from the inharmony he has chosen.

Sometime in the past, I thought that if one indicated goodness and nobleness or was, by blood or law, related to me, something must be wrong with me when I could not force my heart to open to that one and find joy in the companionship and fellow-

ship. In those days I lived almost continually under self-condemnation for I inwardly rebelled against talking into closeness, really into my life, almost anyone I knew.

I could be friendly and genial to the average man or woman; I could do my part in our business interchanges; I could gracefully do almost all that man-made law required of me, but interpreting life at that time to mean that I ought to take a multitude into "my world," I did my best to defeat that which I now know is Supreme Law. I blamed myself and was shamefully condemned by many others because in the face of my strongest effort to prevent it, mankind felt it was kept aloof.

The great necessity of finding a solution led to aspiration; answer to my aspiration secured for me a peaceful adaptation to a law that needs only to be described in order to become acceptable to each one.

A human being has many fields of action and expression—these are as so many worlds. There is the business world, the occupation or profession which brings one into contact or association with others upon the basis of exchange of service; there is the social world with which one mingles to exhibit manners and dress and to say the unmeant things in a double meaning way; there is a friendly circle large or small in which real heartfelt sympathy is exchanged, each having the interest in the other, leading to an effort to be helpful. There is the world made up of those of the same blood, the relatives. Finally, of the same class, there is the individual's domestic world.

One could be with you as a member of any or all of the above worlds and each could live up to the

exactions of them all in an objective way and yet you two may be as remote from each other as though you were of different species, so far as that holy of holies, "my world," is concerned.

All the worlds, except the Ideal, may admit its citizens purely from the standpoint of gain and they may serve in the objective way most successfully, as those worlds count success; even as duty, policy, convenience and public opinion would require in the marriage relation, all may be carried on up to the requirements of any of those worlds first mentioned.

You must note that I do not consider that the marriage relationship can be upon an ideal basis when it is sustained only upon such terms, but law and society may be satisfied when the ties are none other than some physical convenience.

You may buy your way into or be voted into those worlds or be born into them or you may have a magistrate or minister to declare you in, but none of these count for anything when it comes to becoming a member of "my world."

"My World" is sacred to the individual and its citizens are there because they are adapted by their individual shading, their innate individual harmonies to be one with all that is native to the soul into whose kingdom they are admitted.

All the prayers in the universe though mingled in an ocean of tears could not change this; certainly man seeking convenience or profit could not alter this law. Your kingdom of heaven, your holy of holies, your, "My World," is peopled with those whom you actually love and with whom you are in perfect harmony.

Are you finding the joy in fellowship in these

precious presences? Are you communing with them? Are you permitting your soul to be the trysting place with your own? Are you glorifying in your outer expression the sacred of the inner? Is this sanctuary suspended through ignorance, doubt or the material beliefs concerning life? Are the joys of this life compelled to give place to an idea that joys denied now are the seeds which shall bear joys when they unfold? Are you stultifying every grand possibility in your life by the determined effort to force one who is related to you by friendship, service, blood or so-called law into this, "My World?"

There resides in your soul, the innate part, all that is beautiful in the ideal but the conscious mind may ignorantly or by choosing, repress it. Your life and mine probably have had great millstones fastened upon them by our violent effort, our concentrated force applied to compel those of our acquaintance to correspond with the ideal. It has been mistaken identity so often that the majority of humankind has become embittered with the world. They have decided so often that those who were members of their objective world were personifications of the ideals of "My World" only to discover that there was no correspondence; the frequent disappointment has created the auto-suggestion: There is no one who is true and good and beautiful.

You may never realize this inner world of congenial selves until you accept the disclosures of the New Psychology upon the innate self, the attributes of the soul, telepathy and all.

Should you have all of this revealed to you so that you can choose your outward associates and

fellowships and have the outward companionships chosen and built to complement and objectify all that is within and that can be directed by "My World," there will be no greater blessing possible in your life.

There is pleasure in hell as pictured by Dante compared with the suffering, degradation and ruin in an outward act or attitude which should be a love demonstration in accordance with the laws and harmonies of "My World" which is experienced from the standpoint of objective sense. This is true even if custom or state law, with its army to enforce its commands, would bind the situation upon you. If you are sure you have made a mistake—if you have taken a citizen of any of your other worlds who is not also a citizen of "My World" and endeavored to establish relations that can only exist between those who are in each other's "My World," then you have made a mistake which can only be corrected when you cease to make such a pretense. One may be punished in an objective way if he does not obey the human agreements, called laws, but when he acts counter to the law of his being the consequence is absolute ruin through repression of all that it is innate in him to become. Expression is defeated.

Let every one first be true to "My World" and its people; the life of one who dares to do that will be a powerful saving force among men and will be filled with the harmonies.

# Theology

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